



£759



# LOVE THROUGH THE AGES





Salphur (father). Copper (Venus). Receptaculum (receiver). Mercury.

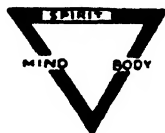
**SYMBOLS (PHALLIC) USED BY MEDIEVAL ALCHEMISTS**

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**SYMBOLS WHOSE ORIGIN IS IN THE PUBLIC TRIANGLE AND PHALLUS**

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Feminine Triangle  
(used by Y.M.C.A.).



As used by  
Y.W.C.A.



Male Triangle  
(as used by A.A.).

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Top of Barber's Pole.



Stone over Window.

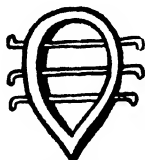


Ornament between Windows.

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Linga in Yoni.



Sistrum.

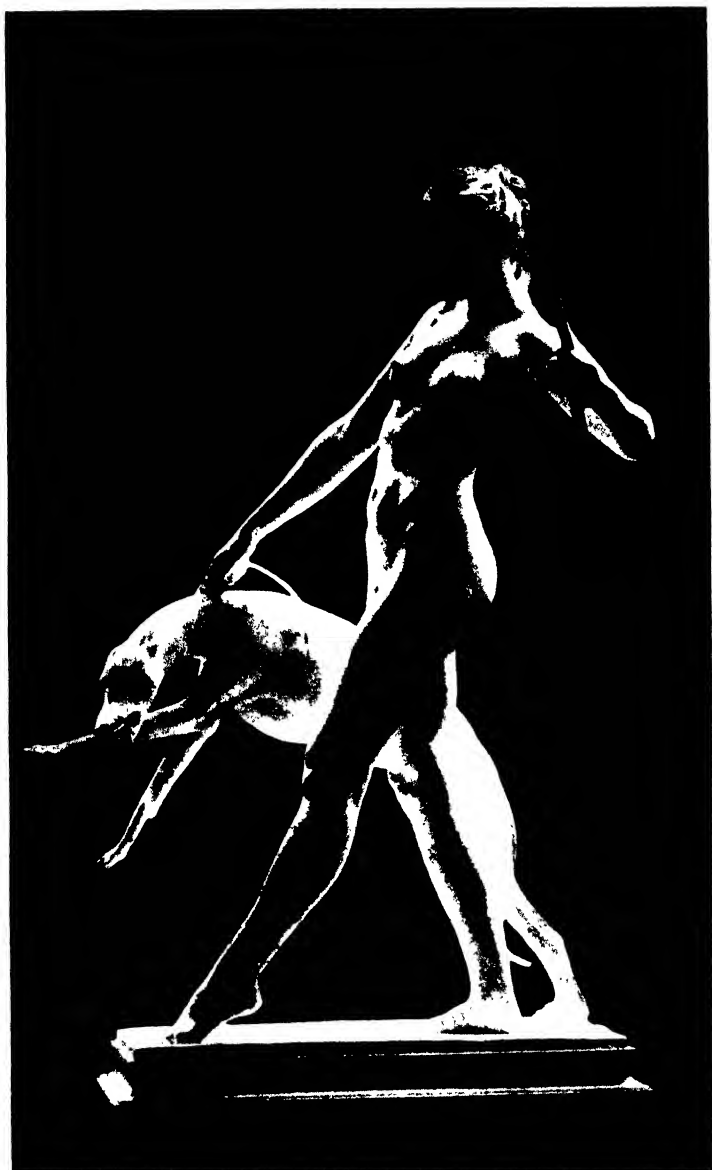


"Wisdom": Male & Female  
triangles with Serpent.

**SEX AND PHALLIC SYMBOLS THROUGH THE AGES**



"CLYTIE", BY WILLIAM HENRY RINEHART



THE BEAUTY OF WOMAN --DIANA THE HUNTRESS

# LOVE THROUGH THE AGES

By  
DIANA STRICKLAND

*The well-known explorer and author of  
"Through the Belgian Congo"*

OVER 30 PHOTOGRAPHS  
AND PRINTS



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# Love Through the Ages

## CHAPTER ONE

### LOVE IN THE DAWN OF TIME

Of what kind was love in the dawn of time? How close to the truth does Wells come in his *Outline of History* when he guesses at the nature of primitive love? These are interesting questions. Fortunately we are not without a certain amount of information which confirms historical facts, and I have in India and certain parts of Africa come in touch with folk-lore of a kind which bears on love and sex in the earliest days of the world.

As Wall puts it so concisely :

When primitive man had advanced sufficiently to have acquired the rudiments of language and the ability to think logically, he probably commenced to speculate on the origin, or source of life or existence. It is not inconceivable that the troglodytes, living in their caves, depending for food on the hunt and the chase, slaying wild animals in self-defence, others for game, robbing birds' nests for food, and using all animal substances, even including the dead of their kind, as provender, came across some eggs just as they were being hatched, or upon some wild animal just as it was giving birth to young. Generalizing from such observations, which correspond so closely with what they knew to be facts about their domestic animals and about their own women and children, they came to the conclusion that all things were produced in the same manner as was the case among men and women of their own kind.

The result was that in the dawn of time there was great mystery about sex and, not unnaturally, sexual attributes were given to inanimate objects. Everything

was conceived as being living, and the sky, earth, fire, wind were regarded as living entities, some male, some female. As many of these natural phenomena were obviously greater than primitive man himself, they were worshipped and held in dread. Thus the primitive gods were conceived after the attributes of sex had been imparted to the most ordinary things in Nature. The sun, long after it had been placed in the masculine gender, was worshipped; and the moon, similarly, was feminine long before it was worshipped as a goddess.

In the dawn of time mankind imagined everything to be alive and to have sex of the same nature as that applying to mankind. After all, this was not an unnatural train of thought, for obviously Nature moved and progressed, and it was difficult for primitive man to see how movement could take place unless the being had life. If there was life, then surely, it was argued, there must be sex. Probably in this respect primitive man was a greater respecter of the vitality of sex and its importance than we of to-day.

The facts of sex [it is said] became known from experience. Sex was the great mystery of the ancients and also the readiest explanation of reproduction and of life, or even of existence of any kind. So all things, animate and inanimate, were supposed to have sex and to produce either their own or any other kind of being by processes analogous to those by which the human offspring was produced.

Sex was supposed to exist in even the most commonplace things. The earth and stones were supposed to produce not only further stones but even human beings! The ancient Greeks called men who sprang from their soil *autochthones*. In Africa I have known witch-doctors who still believe lodestones to be powerful

love-charms and to have a sexual significance. They know how to distinguish between masculine and feminine stones ! The result of this early relationship in the beginning of time between sex, natural things, and the man-made gods is that there is still (and always has been) an intimate relationship between religion and sex. Some of the religions, such as those of the ancient Egyptian, Greek, and Roman times, or the modern Brahminic worship of Siva, are very coarsely connected with sex matters, but other religions (even Christianity) are just as closely connected with it, though a trifle more obscurely.

Without wishing to be dogmatic, it may be said that it is probable that the evolution of the human race from the pre-human ancestors took place in the Middle East and in Asia. There is a theory which asserts that mankind originated in America, but the most convincing evidence goes to show that he started in Asia, probably in several centres at once. Our oldest records come from India, Babylon and Egypt. Some of them are the Rig-Vedas of the Hindus, sacred writings which I have heard spoken of by priests in India. I was told by an Indian savant in Bombay that the Rig-Vedas were composed about 5,000 B.C. and were carried by word of mouth for centuries, being written down (when civilization had progressed) at about 600 B.C. The belief taught in the Rig-Vedas is in one god Brahma, and many of the facts taught are of a sexual nature, implying that at this stage in the world's history sex and religion were closely united.

That vague period the "dawn of time", however, must be placed considerably before the Rig-Vedas were composed. The age of the life on earth is reckoned by some geologists to be about 70,000,000 years, but

latitude is allowed either way. The only proofs we have are in rock, and it is difficult to tell when the first living organism appeared. The only thing of which we are certain is that the age of this appearance is the age of sex in the world, for these first living organisms had sex. The time when the evolution of primitive man from previous lower forms took place is variously estimated from about twenty million years by some scientists to a quarter of a million or even two or three million years by others.

Thus it is not easy to define the period known as "the dawn of time", and when you realize that written and sculptured history only goes back to about five thousand years before Christ, you understand how difficult it is to obtain definite facts about sex at this time. There is no basis for estimating when primitive man first became interested in gods and goddesses, and realized that matters of sex were not the be-all and end-all of life. The important point here is that while great powers of concentration and exceptional power of thought are not necessary to realize the vitality of the things which surround us, no matter whether it be sex or anything else, at least a certain amount of intelligence is necessary to formulate views about gods and superior beings.

While the facts of sex were in part obvious to primitive folk, the consideration of superior powers was not. Until they had reached a definite standard of mental education it is inconceivable that they could have taken any interest at all in higher beings than themselves, or in self-created gods and goddesses. This is a help, because we can tell from skulls found in America and in Asia at about what period man had developed sufficient intelligence to ponder the weightier questions of life.

When we look at the relics of *Pithecanthropus* (the "Man from Java") we can readily see that such an ape-like creature, generally admitted to be archaic-human but called pre-human, is probably quite incapable of philosophy on such subjects. His very appearance is that of the animals around him, and his mental status cannot have been very different. But it is true that he found the vital links such as fire, which for all the ages have set him apart from the animals. It is also believed that at some period of his development he ceased to take sex for granted and started an inquiry into the facts.

The intellectual wants of a man of the *Pithecanthropus* type were extremely small, and it is doubtful if his actions were governed by much reasoning. His actions must have been more controlled by physical wants, such as hunger and desire, and at a considerably later period in history primitive man must have started to ponder on the eternal "Why". It is almost impossible for us to believe that the *Pithecanthropus* type of man could have formed any ideas of a religious nature, except perhaps that he may have been afraid of ghosts and dreams, which is a thing I have noticed even in dogs.

It is in Western Asia and South-eastern Europe that we find the first traces of the intellectual development of man, and the *Pithecanthropus* type did not exist in these parts. It is rather unlikely, too, that the Piltdown or the *Eoanthropus* man—traces of whom have been found in various parts of Europe, and who is said to have lived 500,000 to 100,000 years ago—was capable of great intellectual accomplishments. Wall has traced the evolution of thought on the part of primitive man in quite a general way. He deals with the *Pithecanthropus* and *Eoanthropus* men, and says :

In the latter periods of the Glacial Age appeared still another type of man, who, like the preceding, probably came from Asia, but who certainly was not a European product of evolution. He was the *Neanderthal* man, who lived in Southern Europe 50,000 and more years ago.

This gentleman also does not strike us as having much ability in the way of deep thinking or speculating on the Unknown. . . . The last invasion from Asia was still another type called Cro-Magnon. This man came from Asia, perhaps 15,000 to 30,000 years ago. He was in all probability the author of the wonderful paintings and sculptures that have been discovered in the caves of Southern Europe, and was of the type of our European ancestors who descended from *homo sapiens*.

The old Greek authors mentioned Troglodytes (early cave-dwellers) in Africa, who were primitive people living in caves and excavations in the hillsides. It is said that they owned their women in common, which is a fairly sure evidence of promiscuous cohabitation, at least at this period in early history. These Troglodytes were believed to have extended even to Europe, which is a rather obvious geographical error of the Greeks, and it is written that they were cannibals of the Stone Age, having no language and no religion.

I have seen many customs of survival among African tribes, but it is doubtful if primitive man was even as far advanced as the Bongo, Bechwana, Botocudas and others. Some of the traditions and gods of present-day tribes are derived from the customs of those very early ancestors. Thus the dragon is a religious symbol, and quite likely is a tradition reaching back to the memory of man in very early times. The bird part of the composite body of a dragon is in all probability

due to the experience of early mankind who went in fear and terror of the pterodactyls who flew about, with mankind and the animals as prey.

Thus we find primitive man living and dying surrounded by an atmosphere of sex which was at first not appreciated, but which at a later stage developed into a natural curiosity as to the whys and wherefores, and which at a still later stage became a religious sense based at first on physical impulse. It might be thought that this has little to do with modern problems, but the reverse is the case. It is of paramount importance that early religions were connected with sex, as this fact had a vital bearing on the life of man in the world's history.

We know that early religions such as the worship of Isis were sexual in nature, and some were definitely phallic. This fact is taken for granted by early investigators and Egyptologists, but it is not always clearly realized why the first religions were concerned with sex rather than being simply based on a natural worship of superior beings and great natural objects such as the sun and the moon. It is easier to appreciate this when one realizes in what an atmosphere of sex-importance primitive man was reared. Love and its problems were of equal importance to him as fighting for his food and battling for existence. Fighting for existence was in reality simply the preservation of that which had been the outcome of sex, and of what had been created by love.

Hence it naturally assumed gigantic proportions, for even the least reasoning of primitive men must have faced the fact that sex meant life, on which depended the continuance of his tribe. Just as it was necessary to observe rules to preserve life, he soon found it necessary



to observe the rules of sex. They governed his existence, and so it is hardly surprising that their observance soon took on the dimensions of a religion. Even when there was no religion, there was the hard school of experience.

Promiscuous intercourse was soon found to be detrimental to the production of healthy offspring, and without strong children the tribe was at the mercy of attackers. Incest, too, was avoided for the same reason, and not because it was a moral crime. The primitive phallic religions which taught that incest and promiscuity were intolerable were only following the dictates of common sense. Primitive man, fighting against the beasts of that distant world and carving his rude weapons, was not so out of touch with modern problems of sex and love as one might think !

Investigation in ancient religions helps us to clarify our ideas about physical habits in very early periods of the world's history.

This much is obvious to anyone who has travelled in the East, for there habits change slowly. While the Eastern religions to-day may not help us much in ascertaining what sex habits were like in that period which we dimly refer to as "the dawn of time", they nevertheless give us a definite viewpoint ; for we may roughly assume that what a thing is like to-day in the East so it was thousands of years ago—no matter whether it is a domestic custom, a style of architecture, or even a religion.

Sex was a prime mover long before primitive man had solidified his ideas about a suitable god to worship, but it is to the earliest religions that we must look for our main ideas ; for the religions reflect the morals of the peoples who formulated them.

A striking fact which proclaims the interest of early mankind in sex is that most Aryan nations speak of their god as "father". This is a long time in the history of the world after the "dawn of time", but it is an early sign of the connection between love and religion, and it shows in what aspect the Creator was regarded. It shows that the Aryan people appreciated the connection between a god, the giver of all life, and a father, giver of immediate personal life.

It shows more than this. It shows that there must have been a serious, if subconscious, thought about the importance of paternity, and that the father's part in the creation of life was not only fully recognized but glorified.

This is proved in later phallic religions, which in a coarser and much more definite way put sex and its emblems upon a pedestal, creating a worship of sex.

In the very early states, however, there would appear to be nothing obscene about phallic worship. It is simply a development of the natural interest taken by primitive man in such matters.

We are not without proof of this interest, for geologists have made many finds which show the recognition of sex importance by primitive man. These are long before written records.

We have to go much farther back than written records to trace the sexual interests of man in the dawn of time. We have to judge not by writings, but by stone carvings and implements which show the life of the times. Even things of this kind were not manufactured by the very earliest type of man.

Some archæologists maintain that the earliest traces of the handiwork of man—arrow-heads and other stone implements—were not produced more than about ten

thousand years ago, but other writers ascribe a vastly greater age. Many finds in the way of small stone implements and crude carvings in rock have been assigned to pre-glacial periods, which may mean so long ago as 250,000 years.

I have seen some interesting specimens of stonework of this kind. In proof of the great age of some of these figures and records, Wall instances a little burnt clay figure which was found many years ago at Nampa. It was expelled from an artesian well. The figure was forced up when the well was sunk to a depth of about 300 feet.

The valley where the well was dug had been filled up by the erosion of the mountains to a depth of about 300 feet below the present surface, and when the ground was at its original depth some primitive men had carved the figure and baked it in a crude fire. The figure is only about a couple of inches in height, so it was probably made as a religious ornament, or as a child's toy.

After the figure was lost in primitive times, volcanic eruptions occurred in the course of time ; erosion took place and the surface rocks were formed above the spot where the stone figure was found. Some of the rocks on the surface show glacial marks, which proves that they were there during the Ice Age, no matter whether that was 25,000 or 250,000 years ago. All this time the little figure had remained buried, until it was forced up the artesian well to prove the existence of primitive man at this spot thousands of years ago. There is no particular value in the figure in our present investigation, for it is so crude that it cannot be taken as an accurate guide to anything, but its presence does show that clay and stone

records of pre-glacial times are to hand, and that therefore it is not all guesswork when we are investigating the sex interests of mankind in the dawn of time.

Some authorities would have us believe that the recording of thoughts, whether by sculptures, pictures, or picture-writing ideographs, primitive symbols, and carved or written language of any kind, is of comparatively recent date, but it is not only by actual writings that we must judge. It is generally estimated that writing of any kind was invented not more than about 10,000 years ago. Few writers ascribe any greater age to written records, though to works of art involving no language much greater ages have been assigned. It is doubtful how much credence can be given to dates exceeding 12,000 to 16,000 years.

Pliny the Elder (first century A.D.), it is true, wrote :

Epigenes, a writer of very great authority, informs us that the Babylonians have a series of observations on the stars inscribed on baked bricks. Berosus and Critodemus, who make the period the shortest, give it as four hundred and ninety thousand years. From this statement we judge that letters have been in use from all eternity.

But this tall statement is probably due to the early habit of exaggerating age, as, for instance, in stating the ages of the patriarchs in the Bible.

Life and death were intimately connected in the minds of the earliest men, and so it is that all religions deal in some way or other with life after death, or with the connection between birth and death in this life.

In some countries death, even to-day, is looked upon as a journey to another world, and similar legends are attached to birth. These sort of ideas seem to have been strong with man in the dawn of time. Immediately it was realized that man was not complete in himself,

but must worship a god, it was understood that this life, too, is not complete in itself. The mystery of death was not self-explanatory to primitive man. In Egypt, in the Book of the Dead, a ship is shown carrying the souls of dead people to the next world. The Greeks believed that the spirits of dead people were ferried by Charon across the River Styx, which was made up of all the tears that had been shed in the world. The Greeks, therefore, regarded the Styx as a sacred river. They swore "by the Styx", and they worshipped it in somewhat the same way as the Egyptians worshipped the Nile.

Early religions and the searchings of man in the dawn of time concerning the mystery of life soon became embodied in crude beliefs, fears and fables connected with birth and death. There is really a subtle sexual inference in many of the common Christian ideas about life and death. It can be easily understood how it was that primitive man came to connect sex with a mystery worthy of veneration, since it was the function which affected his life more nearly than anything else, and a phenomenon that was utterly beyond his power of comprehension. The development of this puzzled worship into the pure theories of phallic worship and life worship will be dealt with later.

## CHAPTER TWO

### FREE LOVE IN 40,000 B.C.

It is curious to speculate on what our very early ancestors thought of marriage, promiscuity, and all those other problems which still beset us so urgently to-day. Some people are apt to take it for granted that all the earliest peoples of the world were promiscuous, and that therefore there could have been no marriage questions to solve. Actually something very different was the case. Numerous leading authorities claim that there is abundant proof to the contrary, or at least that the promiscuity of primitive man was limited, and therefore cannot be compared with the habits of certain tribes to-day.

Sociologists who write on the history of mankind generally imply some kind of free love in the period of early time, which may vaguely be put down as 40,000 B.C. Lubbock, Herbert Spencer and others express this view. Spencer, though inferring that even in prehistoric times free love was checked by the establishment of individual connections, thinks that in the earliest stages this was only partially true. A broad view of free love at the beginning of our history implies that promiscuity was not indiscriminate but was limited by tribal barriers. The members of one whole tribe (in other words, the development of one whole family) may have been given to free love, but it is doubtful if it extended to relations between men and women of other tribes.

“Communal marriage” is the polite term given to the state of affairs then existing. It is Sir John Lubbock’s phrase, and implies that all men and women in a community were regarded equally as husbands and wives to one another. Some may be shocked at the idea, others amused at the generosity of mankind. A far larger number, though, will regard this part of history as useless from a sociological standpoint, and think it has no moral to point as regards present-day affairs. I prefer to differ. There are so many communities to-day where polyandry is prevalent, and this custom is obviously derived from those of generations which run far back into the dawn of time. Now and again in my travels I have come across tribes which do not show any real trace of promiscuity (apart perhaps from a rather natural immorality on account of local conditions), yet which in their other habits do not seem to have progressed much. Hence, with such people, if there *had* been a state of free intercourse centuries ago traces of it would still exist. More probably they would still be given to free love to-day, for uncivilized communities are always the most conservative and are content in the main to follow the customs of their ancestors.

Ancient history seems to support the theory that at a very early stage in the progress of man he realized that free love had too many drawbacks, and that if the race was to endure children must not be the result of an unlimited number of promiscuous matings. Even if the matter of the children were not considered (which is quite likely, for it is a fact that there are people living even to-day who do not associate childbirth with mating), it would soon be realized that personal considerations outweighed all others. Even with un-

civilized folk love is a realization of the finer feelings, and hence considerable thought must have been given to personal considerations between the more "educated" women and the chiefs of the various tribes.

Some authorities are confident on this point. Herodotus says that among the Massagetæ every man had his own wife, but that at the will of the leading men of the tribe she could become practically common property. That is certainly not a pleasing state of affairs, and it is interesting to examine the ethics of the idea. Why should a man wish to take upon himself the responsibilities of a wife if, by being proficient in war or peace, he could enjoy the attractions of somebody else's wife? The answer is probably that even at this distant period there must have been a certain pride in the possession of a wife.

But to return to history, the Auseans, a Libyan people, are believed to have held their wives in common, and Solinus writes similarly about the Gramantians of Ethiopia. An interesting little piece of history, especially to me, is that recorded by de la Vega, who said that among the natives of Passau in Peru, and before the time of the Incas, the men had no separate wives at all. You will often find it asserted that while among primitive tribes the institution of marriage was unknown, the women lived with any man of their own tribe, but very rarely with those of other tribes.

On the authority of Baegert, in the Californian Peninsula the sexes met without any formality, and their vocabulary did not even contain a verb conveying the idea of "to marry". In early times in the Pacific Islands there was, I believe, an entire absence of the modern family and household. Amongst the Tottiyars



of India, brothers, uncles, nephews and other kin hold their wives in common, and with the Todas of the Nilgherry Hills, when a man marries a girl she becomes the wife of all his brothers. Even more strange, they become the husbands of her sisters ! It is not even necessary that the parties on either side should be at a marriageable age when the first marriage takes place, for as the brothers in turn reach manhood they marry the sisters as they become of marriageable age.

From such customs it may be possible to picture the curious ideas of free love in vogue some thousands of years before Christ. An authority, Dr. Post, says that a further fact showing that sexual intercourse had previously been unchecked is the widespread custom that the sexes may live together quite freely before marriage. Even that is debatable, for as a student of customs in various countries I know of tribes where unchastity (at least on the part of the women) is considered a disgrace, and is frequently punished as though it were a crime. This may be in the history of time quite a recent development, since in the very early days our forefathers often did not fully realize the far-reaching effects of unchastity.

Among the Hill Dyaks, although unchastity is not considered an absolute crime, an idea of great indecency attaches to this kind of thing, and this is apparently far more effective than any law. There is a strong belief in the virtue of young women. Thus we find that chastity before marriage and faithful wedlock are not unknown things in tribes whose standard of civilization is infinitely removed from our own. The virtue of a tribal chief's daughter was often the pride of her tribe, and I rather think the same idea,

which I have seen strongly in force in African tribes, existed in very early times.

We are faced by one difficulty in trying to extend our existing knowledge of free love, and that is that we cannot help but judge promiscuity by present-day standards. We take it for granted that wantonness among primitive people is natural and therefore this was the case with *our* early ancestors. The truth is that contact with higher civilization (or, more accurately, often the dregs of it) is definitely harmful to the morality of primitive people, who otherwise have often quite high standards. The wantonness of savages is quite often a very different thing from promiscuity, and it does not help us to form any accurate ideas about the question of free love in 40,000 B.C.

Westermarck has made detailed investigations on this point, and deals with the suggestion that the habits of certain savages to-day can be taken as a guide to the alleged promiscuity of past generations.

It is most ridiculous [he says] to speak of the immorality of unmarried people among savages as a relic of an alleged primitive state of promiscuity. There are several factors in civilization which account for this bad result. The more unnatural mode of living and the greater number of excitements exercised, no doubt, a deteriorating influence on morality. Poverty makes prostitutes of many girls who are little more than children. But the chief factor is the growing number of unmarried people. In the cities of Europe it is proved that prostitution increases according as the number of marriages decreases.

It has also been established (thanks to the statistical investigations of Engel and others) that the fewer the marriages contracted in a year, the greater is the ratio of illegitimate births. Thus by making celibacy more common, civilization promotes sexual irregularity. It is true that more elevated moral feelings, concomitants of a higher mental development, may, to a certain extent, put the drag on passion. But in a savage condition of life, where every full-grown man marries as soon as possible, when almost every girl when she reaches the age of puberty is given in marriage, there is comparatively little reason for illegitimate

relations. Marriage, it seems to me, is the natural form of the sexual relations of man, as of his nearest allies among the lower animals. Far from being a relic of the primitive life of man, irregularity in this respect is an anomaly arising chiefly from circumstances associated with certain stages of human development.

As Westermarck also points out, the strongest argument against ancient promiscuity can be derived from the physical nature of men and other mammals. From what we know of the jealousy of males, free love is hardly likely to have prevailed in a state of nature. Animals, provided with special weapons for battling with their rivals, are hardly likely to tolerate promiscuity, for the joy of victory is too great to allow mates to become common property. At a later stage in the progress of mankind free love may have been common throughout the world, but it is rather difficult to account for the lack of jealousy which must have existed at that time if such conditions really did prevail.

Darwin says that, looking far enough back in the stream of time and judging from the social habits of man as he now exists, the most probable view is that he aboriginally lived in small communities, each with a single wife, or, if powerful, with several, whom he jealously guarded against all other men.

It is my experience that, except in modern degenerate tribes which have been unduly influenced by association with Western ideas, there is a natural jealousy that applies to success in affairs at home, in the fields, and at war. Until the ancients were able to live a life of comparative ease it seems more than probable that the fierce jealousy of possessions, from that of wives down to the amount of fodder in store, accounted for a period of reasonable morality, and

marital relations about 40,000 B.C. might even have reasonably satisfied the Grundys of to-day !

You do not have to travel to see what a powerful agent jealousy can be in life, but I have seen Indian women with their eyebrows shaved and teeth stained in order to make them realize that they were the sole property of their husbands, and on that account had been made less attractive to other male eyes. In attempting to investigate the early history of sex we often go wrong in assuming that progress was made on the logical lines that we expect. We are apt to assume that our ancestors could envisage the historical part they were playing just as clearly as we can see it now, and we express surprise at retrograde steps simply because now it is obvious that they were retrograde.

In the development of mankind, many of those things we now regard as advantageous must at the time have seemed decidedly the reverse. What we may call "higher" development may not have appeared as development at all to the people of those periods, and yet we express surprise because they were not wise enough to foresee the results of developments which have taken, perhaps, twenty thousand years to achieve ! From the standpoint of an anthropoid animal such a thing as the sporting instinct must have constituted a serious drawback. Progress always entails a sacrifice of some kind, even if it is the sacrifice of a physical attribute in favour of a mental one. Probably not one of our early ape-like ancestors would willingly have sacrificed a physical advantage for a mental one in an age when personal protection demanded the highest physical skill.

Apart from the question of morality, one reason why we reject promiscuity to-day is that it weakens

the stock, whether in animals or in mankind. Uncontrolled breeding retards progress. We can see this quite clearly in past results, but cannot suppose that the evidence was so plain to our ancestors. Quite probably if they rejected promiscuity it was firstly for reasons of jealousy, not because of an appreciation of its possible evils.

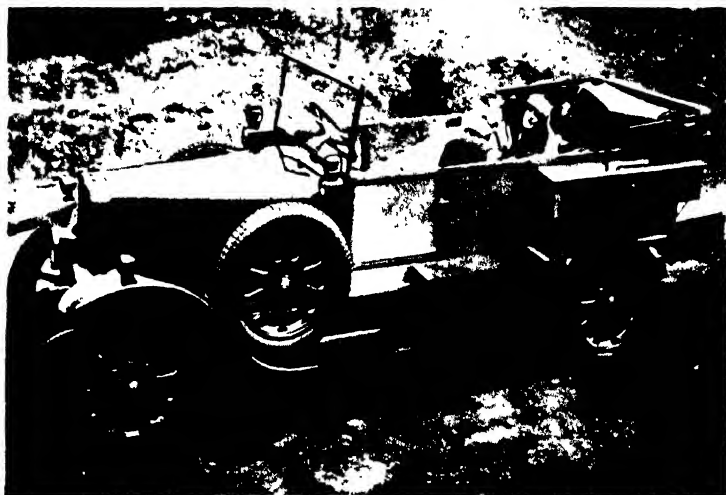
The advance towards what we call civilization was infinitely slow, and it must have been comparatively late in the history of the world that a state was reached when a matrimonial link of any kind was so much an accepted thing that a reversion from it (such as free love) could be contemplated. There is no ground for supposing that primitive man had any abstract ideas about sex or religion. Indeed, fossil-skulls have been found of the Alalus type of man in which the head is so shaped that it is highly improbable that he could have uttered articulate words. Without speech, how can there be reasoning, much less argument, about sex?

We speak of communities and the tribal effect on problems of sex in primitive times as though the division of mankind into those tribes was a natural event. It is possibly because the savage peoples of to-day are tribal that we take this view, but it is not so easy to see why, in the very beginning, the tribal effect was predominant. The reason for the formation of such bands has a very important bearing on the early ideas of mating and the reasons for maintaining family life dominated by the leading male or head of the family, who, as the generations went on, became chief of the tribe.

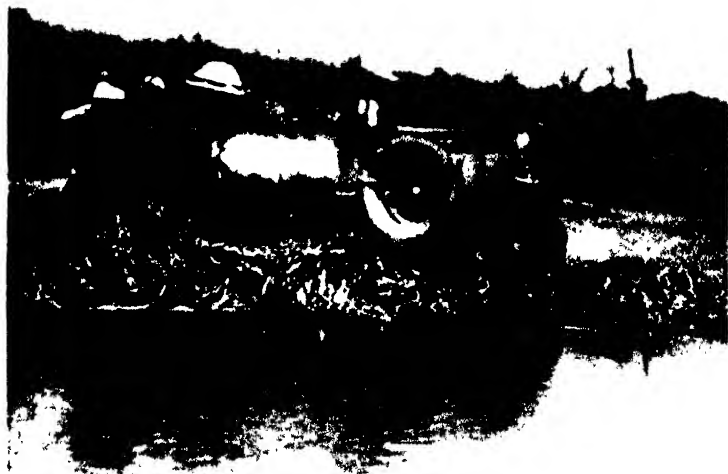
There is not much evidence about the formation of these early communities and this aspect of sex



THE AUTHOR



CAR, IN WHICH THE AUTHOR CROSSED AMERICA IN ENGLAND, LEFT THE  
START



development, but Dr. Fritsch and other modern experts have collected interesting evidence with regard to the early Bushmen of South Africa, who were formerly almost entirely devoid of any such organization. It is said that even when a number of families united it was for some possibly accidental reason and not a tribal beginning regulated by any law. The group generally consisted of members of one family, particularly if the children were able to help their parents. Sex attraction, the usual attachment between relations and the necessity for protecting themselves and their children, were the sole reasons for the formation of these early family tribes.

This kind of thing is more the result of natural conditions than of sex leanings. With the South African Bushmen, food was hard to get. The smaller the number, the more easily is the food supply ensured. The formation of large hordes was impossible for this reason, and even the larger families were often compelled to disperse because there was not sufficient food for all in any one locality. For this reason it is always in the more fertile countries that you find a leaning towards tribal organization.

In primitive times, the stark necessity of finding food must have tended to keep tribal instinct in check, yet at the same time the need for protection must have caused individuals to unite for strength. Thus, while life advanced, the subconscious urge of sex weighing against the economic conditions of the time, the development of family into tribal unions, and the consequent mingling of families, must have waxed and waned.

Real family life, as exemplified by a family remaining united to provide protection for the parents and



children, must in times of peace and plenty have changed into a kind of free love when the various families of the whole tribe or horde intermingled. While this may seem to us to-day to be a retrograde step, it may at the time have appeared wise. At any rate, the system had advantages. During seasons of hardship the family influence would be kept pure. The strong would survive and the weak perish, either in the fight or in the quest for food. Then, when tribal organizations began again, only the stronger families could be left to intermingle. If some kind of free love had not existed there might not have been a continuance of the line, with the resulting reproduction of the best features of each family united to form new and better stock.

One outstanding fact of those times (as it is to-day) was the discontinuance of promiscuity and other forms of sex abnormality when times were hard, as when local fights between communities made food difficult to obtain. In recent times, where natural conditions have been unusually severe, one finds family ties have become stronger, and generally the tribal influence less keen. This means that there is less love between opposite sexes of families of different groups, and therefore less marriages and fewer instances of free love. In investigating the possibility of free love in early times, therefore, we must not generalize too much, but consider the natural conditions of living in each country, so that the initial hardships of the people can be considered before the factors which affect their mode of life from the angle of sex.

While it is not easy to prove or disprove the assumption of promiscuity in early times, we must remember that a general statement for all classes of

people at practically any age in the dim past may be wildly incorrect. As civilization progressed in stages, and man emerged from his anthropoid forerunners, the necessity for family ties and tribal union changed. Conditions which entailed the practice of free love may have appeared and disappeared many times.

Without appearing to moralize, I must point out that there is a moral to investigations into history. To-day, those who argue in favour of free love assume a state of life which is all in favour of mating, when in comparison employment is plentiful, the cost of living reasonable, and when there is no international strife. They assume that there are no external conditions which may upset the importance of sex, and that the unions from this free love will not have to encounter social conditions harder than those of any prosperous country in time of peace. Oddly enough, the most enthusiastic exponents of the theory (if not the practice) of free love are not militarists. They may not be active pacifists, but at least are theorists who disregard the external influence of a possible national upheaval. Stranger still, one never hears of the production of children by the exponents of free love for the benefit of the country (which implies the military aspect), but for the State (which implies the benefit of the individual).

What may happen to free love when life is not all beer and skittles can be learned from the habits of our ancestors of 40,000 B.C., who, when times were hard, gave it up and relied on family ties.

## CHAPTER THREE

### THE ORIGIN OF MARRIAGE

MANY and various tales are told of the origin of marriage. Some of the quaintest have been recounted to me by interesting people I have met on world wanderings, and often I have made a point of investigating folk-lore to see if I could not find something bearing on this topic. Customs differ greatly in various countries, but the general principles of the social laws of mating have been agreed upon. It makes us realize how closely linked we are with a past during which these laws were evolved.

It is, I think, in India that one hears the most unusual stories of the origin of marriage, for here we have a really amazing wealth of folk-lore which is so closely bound up with religion that it is handed on by word of mouth from one generation to another. No wonder, either. At a very early age we are interested in the result of marriage, and children are alike the world over. So soon as they grow old enough to think for themselves, the first fact they ponder is the reason for their own being. When that is explained to them, truthfully or otherwise, they wonder how it is that "daddy" and "mummy" are married, and ask themselves just what it is that constitutes the great mystery of marriage. Little wonder, therefore, that a series of extraordinary tales has been handed down, and these are also to be found in various religious works.

Always there seems to have been the question of

“law” about it, and few legends even suggest that it was of our own freewill that we accepted marriage customs. Even in India they do not suggest that marriage came about of its own accord, because of the need of the female for protection by the male. That fundamental fact is wrapped up in a mass of mythology.

There is that famous Indian poem *Mahabharata*, in which matters of love are dealt with fancifully, if not with truth. The suggestion in the poem is that formerly “women were unconfined, and roved about at their pleasure, independent. Though in their youthful innocence they went astray from their husbands, they were guilty of no offence ; for such was the rule in early times”. Later it is suggested that Prince Swetaketu disapproved of the custom, and ordered that henceforth husbands should remain faithful to their wives, and wives to their husbands. If this were true, marriage would have had its origin in India, a fact which historians can easily disprove. At any rate, the Chinese have a similar idea. They attribute the origin of marriage to the Emperor Fou-hi, but I have never seen any kind of proof of this. Chinese savants are quite definite on the fact that it was Fou-hi who stopped indiscriminate intercourse, and they are quite offended if you suggest that it is a pity that present-day China has so far departed from that excellent rule !

There must have been a beginning somewhere, but I very much doubt if an accurate record of it remains, nor is it essential that the origin should have been only in one place, or at any one time. The ancient Greeks believed that it was Kekrops who initiated the idea of marriage, and they may have been just as correct as the Indians who believed in Swetaketu,

or the Chinese who pin their matrimonial faith to Fou-hi. But in the case of the Athenians we have written records of early historians which seem to show a fundamental change in indiscriminate intercourse at a definite date in the progress of the world. Before the scheme suggested by Kekrops, children did not know their own fathers, and bore their mothers' names. The great disadvantages of this from a eugenic point of view were pointed out to the Athenians by Kekrops, and so a species of marriage law was evolved. In any case, it is all very interesting, and is perhaps backed up by a substratum of truth.

The idea of attributing marriage to one definite person is not so absurd as we in civilized times are apt to suppose. Nothing exists without a cause, and whenever the cause is not obvious then the untrained mind tries to *create* a cause. The less trained the mind, the more likely it is to attribute results to personal causes, and to imagine that a wise provision is made by a wise ruler, or by the direct intervention of heaven. There is no science in it. It is just a homely and natural way adopted by primitive people to satisfy their own curiosity for facts which were not self-explanatory.

Treating the matter on more scientific lines, right at the start we find the need for marriage evident with more civilized beings. In some low types of life there is no necessity for the kind of protection which marriage gives a female, and indeed, when mating is over, the male shows little interest in the family, if such it can be called. In the case of insects, even the mother does not take an active interest in the production of her young. Her care starts with the choice of a suitable place in which to lay her eggs, and the heat of the sun is responsible for the rest. In the case

of certain insects, the mother provides some kind of covering for the eggs, or fastens them in some way to the material on which they are laid, but the male takes no interest in this business. His work ends with the function of propagation. Young fishes are generally hatched without the assistance of their parents, and have from the outset to fend for themselves and provide their own protection. Nature's provision in all such cases is the extraordinary number of eggs produced, and this number is, by some strange natural law, sufficient to prevent total extermination of the species. Generally speaking, the number seems to be governed by the rate of destruction.

In mankind we have at once the vital necessity for protection, and the logical way of providing this is by the parents. Nature's production number is lower, and the importance of each offspring is relatively higher. It is in this logical way that we must approach the origin of marriage, for the reason of protection is one of the primary causes—in fact, with certain native tribes I have come across in Africa it is the only obvious reason—for marriage. A bird-seller in Bombay once pointed out to me what an example of true family life can be found among birds. The hatching of the eggs and the major portion of the duties of rearing are faithfully carried out by the female, while the male provides the food and acts as protector. Moreover, their mating is more permanent than with most animals. The male and female remain together not only during the breeding season, but long after it, and this as a rule continues until one of the pair dies. In the case of mammals this kind of thing is by no means true, and there are even cases where the male parent is the enemy of his own progeny.

Man-like apes and certain other animals are as fond of their young as is the average human, and in Borneo you may see whole troops or families of apes going about, the mother as a rule protecting the females and the father the males. In considering the origin of the protection provided by the pairing-off of the male and female parents, we have not necessarily arrived at the origin of marriage, for the corner-stone of the edifice is a ceremony, and ceremonies are man-made events.

In the old days I believe that among North American Indians there was the custom of a comparative freedom in marriage, but it was considered disgraceful for a man to have more wives than he was able to feed and maintain. In some cases their sentiments were even stronger than ours. There was an ancient tribe in California known as the Patwin, and with these people (and, indeed, with many other tribes of the same type) there is a strong but unwritten law that the men are bound to support the women and that a social law for mating is necessary. Tradition is carried on, and consent is usually obtained from the parents before a bride is taken. As soon as a youth is able to maintain a wife by fishing or bird-catching, he obtains leave either of the parent or of a male relation. In tribes where the people marry very young, such as the Botocudos, the girl is kept with her parents until the husband can maintain her. Even after she has reached the age of puberty he may have to live apart from her until he can maintain her properly.

All sense of duty of this kind is a clue to the origin of marriage. It is often the duty of the chiefs of the tribes to see that the primitive marriage laws are properly carried out, because, at quite an early stage

in civilization, it is realized that the race benefits by adherence to strict laws. In communities otherwise morally lax, a man who deserts his wife is blamed because he has taken upon himself the obligation of maintaining her. Although I have made frequent notes I have never managed to find any real instances of the proper care of the children of an uncivilized woman who has been deserted by her husband. These instances are not frequent, for such children are often killed. Under savage conditions there is little use for children who are not properly brought up by their parents, and who cannot join in the ranks of the tribe in the occupations of war or peace.

In some African tribes, a father had to fast after the birth of his child or adopt some method of showing that he recognizes that he, as well as the mother, must take care of the newcomer. Thus it is quite common for them to avoid going on any warlike expedition when they have a baby. They hesitate to risk their lives in fighting or in hunting wild beasts while the woman is in need of more than the usual amount of protection. Surely that is just as effective a marriage tie as any that has been devised by our Western laws.

When one has met with and read of these origins of marriage, one naturally begins to wonder what is the definition of the word. I do not mean a definition of an ethical or juridical nature, or one which in the eyes of an idealist shows what the union ought to be, but one of which even primitive tribes are cognisant. Westermarck says :

There is but one definition which may claim to be generally admitted, that according to which marriage is nothing else than a more or less durable connection between male and female, lasting beyond the mere act of propagation till after the birth of the offspring. This definition is wide enough to include all others



hitherto given, and narrow enough to exclude those wholly loose connections which by usage are never honoured with the name of marriage. It also implies not only sex relations, but also living together, as is set forth in the proverb of the middle ages. *Boire, manger, coucher ensemble est mariage, ce me semble.*

I have heard it said that the tie which joins male and female for purposes other than that of sex is an instinct developed through the powerful influence of natural selection. It is strange that although the generative power (especially with animals) may be restricted to a small period, the male and female keep together for months or even years.

It cannot be for reasons of sex alone that the pairs keep together. The union frequently lasts long after the birth of the offspring, and, remembering the care taken of the offspring by the father, it is quite obvious that the prolongation of the union is fundamentally due to parental duty.

When the father remains with the mother in order to protect the offspring, she obviously has a much better chance in the fight for existence. It is a mental disposition on the part of both the husband and wife. It would be very interesting to ascertain just at what point this parental care started, for it is one of the most vital links in tracing the origin of a proper form of marriage. Among the lower animals there are no signs of it at all.

Among walrus and elephant herds there is a most curious substitute for parental protection, for the females, together with the young, collect in troops quite separate from the males.

The latter only provide the necessary protection, but the fact that the females herd together is an aid in bringing up the young. From many such natural examples you find that marriage and the family are

intimately connected, and it is for the benefit of the young that the male and female live together. Oddly enough, that is one of the difficulties facing present-day divorce reformers. Marriage is rooted in the family, rather than family in marriage. I have seen many communities in which real conjugal life does not begin until after the first child is born, and there are tribes whose law lays it down that the birth of a child makes it essential for the man and woman to live together, while he has to provide protection and food.

Nor is this always a one-sided arrangement. Among the Baele the wife remains with her parents until she becomes a mother, and unless this happens she stays there for ever, the husband being given back the price he paid for her ! It used to be the custom in Siam for a wife to have to wait until she was a mother to receive her marriage portion, and formerly there was a rather curious custom among the Badagas in Southern India. With these folk there were two marriage ceremonies, the second of which did not take place until the girl was to become a mother. Morally, the tribe were very strict, but it was quite common for the couple to separate if the wife did not become a mother, and then, of course, the second ceremony was indefinitely delayed.

Referring to notes I made a long while ago on the origin of marriage, I am reminded that a child is often killed if the wife is deserted by her husband ; further, it is killed by the wife herself ! There are not many instances of this, I must admit, but it is an interesting sidelight on marriage customs. It appears to give very clear evidence of the need for a constant marriage. Among the Californian Wintun, too, it used to be the custom for a deserted wife to kill her children on the

grounds that, as they had no supporter, they were better put to sleep than allowed to live without a father's care.

Beaumarchais says that what distinguishes us from animals is "drinking without being thirsty, and making love at all seasons". Hence you may doubt if I take instances from the reptile, bird, and animal world, because, with man, the mating season is not one of short duration. Yet this is not the case, and with some primitive natives I have met there are more instances of a kind of marriage arising from the necessity for parental protection than there are with quite the higher kinds of animals. It has been suggested that in olden times the natural guardian of the children was not the father, but the maternal uncle. There was, of course, the common practice of a nephew succeeding his mother's brother in rank and property, but the relation is often much more intimate. It at least has the advantage of keeping parental care "in the family". It makes the desertion of a husband of less importance, and increases family ties.

I mention the practice because there is evidence that at certain periods in the world's history it has been sufficiently strong to endanger the ordinary ties of sex. There have been cases in one or two communities where parental care is not very great, and where there is a great deal of laxity about marriage moralities. With the Savaras of India, the bridegroom has to give a present (generally cattle) not only to the bride, but to the bride's uncle, and the mother's brother has equal right to that of a father in selling a girl.

One theory that has been put forward which has a distinct bearing on the origin of marriage is that the tribe is the primary social unit of the human race,

and the family only the secondary one. The children, in other words, belong to the tribe and not, primarily, to the family. I very much doubt if this has any foundation in fact. If it were so, then the ceremony of marriage would not have been evolved through the centuries, and one of Mr. Bernard Shaw's pet socialistic theories would have become fact many centuries before he himself was born. The children would belong to the State. That is not a natural idea. Everywhere we find the tribes composed of separate families, the members of which are much more intimately connected with one another than with the other members of the tribe. This kind of socialism has resulted in marriage of the present-day variety, and I very much doubt whether the placing of family in a position of secondary importance would have resulted in a marriage system of any intrinsic value. The origin of marriage is due to the importance of the family and its position in the social order.

It is really strange that, considering the attitude of the early Western Churches towards marriage, a proper form of religious ceremony was ever formed ; for we do not have to go back very far in the records of the Church-fathers to find that there was strong prejudice amongst them against sex.

Early Church leaders taught that desire and passion were an inspiration from the devil. Rather than the contracting of marriage, celibacy and continence were exaggerated into cardinal virtues, and the most unhappy misuse was made of this idea.

While it was a feature of Greek and Roman life to rejoice in the beauty of the human body (and from this love of beauty is to be found the roots of a happy marriage union), the ascetic early Christians went to

the other extreme of hiding the beauty and being ashamed of it. The Romans, to mortify them, made the Christian women and maidens serve in the public houses of prostitution, and as these were owned and operated by the State it was a very profitable way for the authorities to teach the early Christians that their newly found prurience was antagonistic to the normal things of human nature and, therefore, to human marriage.

So pronounced was this unhappy tendency in the early Christian Church that St. Paul had some very plain words to say about it in his First Letter to the Corinthians. The prurience of the women had a serious effect on marriages—a similar effect to that which caused Dean Swift to say : “The reason why so few marriages are happy is because young women spend their time in making nests—not in making cages.” Frigidity of this kind is often a cause of prostitution, which has a big effect on the marriage problem. In our attempt to investigate the various causes of the origin of marriage, we cannot overlook the effects of prostitution, which from the earliest times has existed alongside a lawful union. It is not a problem which is of any serious account where a state of promiscuity exists, and that is why it was not a problem with the ancients. In the very earliest times, economic conditions were too hard to allow of prostitution to any great extent, and later on in the ages—in Greek and Roman times, for example—the high level of economic conditions resulted in prostitution being very general, but not a serious competitor to lawful marriage. One generally finds that prostitution is a product of civilization, and so it does not concern us greatly in the origin of marriage.

The prostitute is to be pitied, not to be blamed ; she is the necessary product and victim of civilization. Herself the supreme type of the vice, she is ultimately the most efficient guardian for virtue. On that one degraded head are concentrated the passions and desires that might have filled the world with shame. She remains, while civilization and creeds rise and fall, the Eternal Priestess of Humanity, blasted for the sins of the people.

In Grecian times there was such a strong code of marriage that even marriages of humans with nymphs were supposed to be possible. At these marriages the nymphs were prayed to for blessings, and the bride was bathed by her attendants in the spring, or sprinkled with water from the springs in which the nymphs resided.

There are some quaint marriage ceremonies in Eastern countries, the offspring of ancient customs which show in what way marriage originated in that particular country. For instance, in parts of India, where many of the educated inhabitants claim that the idea of marriage originated, the marriage of trees is legalized. There are even some sections of the Bengalese religions which make it legal and sometimes essential for human beings to be "married" to trees before they can be married to each other ! One authority, whom I have no reason to doubt, says that in some parts of India, when a Hindu plants a grove of mango trees, he will not take any of the fruit before the trees have been "married" (with full Brahmanic rites and ritual) to other trees near the grove. Sometimes these other trees are tamarinds, sometimes acacias. It is considered a wrongful act to take any fruit from the mango trees before the queer celebration. I have no personal experience of the pagan idea, but I have first-hand experience of a still stranger rite, and one which is an interesting sidelight on the origin

of marriage. In the Punjab, a Hindu cannot be married to a third wife, and therefore, if there were not some legal way of getting over this difficulty, he would not be able to have more than two wives alive at the same time. The religious custom says that a man may marry a tree, however, and so he goes through a formal marriage ceremony with a babul tree. After that, he is at liberty to marry the desired woman as his fourth wife. It would be interesting to know in what way the origin of marriage in India caused this possibility of "intermarriage" between human beings and trees.

Many friends of mine, especially medical men, disbelieve these tales of "intermarriage" between men and trees. If my own experiences in this connection need further proof, may I refer to Kipling, who wrote :

Lalun is a member of the most ancient profession in the world. In the West people say rude things about Lalun's profession and distribute lectures to young people in order that morality may be preserved. . . . Lalun's real husband, for even ladies of Lalun's profession in the East must have husbands, was a great big jujube-tree . . . for that is the custom of the land. The advantages of having a jujube-tree for a husband are obvious ; you cannot hurt his feelings, he looks imposing, and he does not become jealous !

The same idea has been kept in many of our Western religious practices, and in the olden times in Germany a "birth tree" was planted when a child was baptized. It is strange to think that such a custom dates right back to the origin of marriage.

It is extraordinary that while we, in common with many other nations, regard marriage as an institution older in many cases than religion itself, there are still numerous peoples and tribes in the world who have not yet arrived at a settled state of marriage, and who do not see any necessity for an institution of this kind for the well-being of their daily life.

There is not always a state of promiscuity among these peoples, and, while there is no proper marriage, it does not follow that there is sexual laxity. This rather disproves the Christian idea that marriage was designed for the better ordering of sexual passion, since there are many non-Christian and primitive people who do not find marriage a necessity in order to regulate their passions.

It is not only in the East that there are people who have no ordered idea of marriage, and to whom we must therefore look if we are to find other curious side-lights on the origin of marriage. Many of the Eskimos have a domestic existence very much akin to marriage, but this is not at all binding, and is solemnized by no special celebration of rites which would make it akin to our idea of marriage.

One wonders why, throughout the centuries, the Eskimos have not found it necessary to have a proper marriage ceremony, for here is an example of a people living in the hardest possible economic conditions, and yet not availing themselves of the benefit of an ordered community. This surely has a great bearing on the origin of marriage in other countries, for it shows that quite often the start of a marriage system is dependent on national characteristics rather than the type of economic conditions. People in civilized countries are often referred to as being either of the "marrying kind" or otherwise, and if the national characteristics are of the type which does not make for marriage, then either a state of promiscuity prevails or the people of that tribe or country settle down to a domestic state of affairs which is very much akin to marriage in its tribal effect, although not legalized or connected with religion in any way.



Looking back on the strange sex worships and phallic religions of early times, it is strange to realize that out of this chaos and misunderstanding such a fine institution as marriage could have developed. Without marriage the world might have sunk to the lowest depths, but among people of high intelligence the purer influences of human nature prevailed, preventing a general state of promiscuity.

Love and the more spiritual elements of human nature have avoided such a state of affairs, and it is in the hearts of mankind that marriage originated, no matter in what concrete way the various ceremonies first manifested themselves.

Marriage is a man-made institution, and not primarily a divine affair. If man had not been willing marriage would not have resulted. It has been a supreme test of the finer qualities of human nature throughout the world, and though various marriage ceremonies originated at widely-spaced intervals of time in the various countries, the basic idea behind the legalizing of such unions has always been one urged by man himself. In some cases ceremonies have been copied, but this would not have been so if the people of all countries in the past history of the world had not been ready in their hearts for a condition of marriage

## CHAPTER FOUR

### MARRIAGE BY THEFT

WE are incorrect in supposing that marriage by theft and similar barbaric customs were the prerogative only of primitive peoples. A newspaper cutting in my possession reads as follows :

*London, Oct. 26, 1918.*—Russian maidens under the jurisdiction of certain provincial Bolshevik Soviets become the "property of the State" when they reach the age of 18, and are compelled to register at a government "bureau of free love", according to the official gazette of the Vladimir Soviet of Workers' and Soldiers' Deputies, which recently published the Soviet's decree on the subject.

Under the decree, a woman, having registered, has the right to choose from among the men of 19 and 50 a cohabitant husband. The consent of the man chosen is necessary, the decree adds, he having the right to make any protest. A similar privilege of choosing from among the registered women is given to every man between 19 and 50, *without* the consent of the woman. This provision is described as in the interest of the State. Children born of such marriages are to become the "property of the State". Stringent rules and penalties are laid down for the protection of girls under 18.

Now, as a matter of fact, I went to Russia shortly after this decree was issued and saw several of the bureaux at which these couples had to register. It was too early then, of course, to see what good or otherwise came of these unions, but it is a striking modern application of the old idea of "marriage by capture".

In primitive tribes the women were mainly slaves who were captured in predatory raids ; they were considered the legitimate spoil of war belonging to the victors, and could be passed on from man to man

or even from horde to horde. Even the Bible approved of this method of obtaining wives, which shows that from the earliest times there has been a cognizance of the need for a powerful form of selection for marriage, even though it be not always a peaceful one. The Koran permitted the same disposal of captives in war. The Koran also lays it down that all male and female slaves taken as plunder in war are the lawful property of their master. The master has power to take to himself any female slave, either married or single, and the position of a slave is as helpless as that of the ancient stone idols of Arabia. It appears, however, that they should be treated with kindness and granted their freedom when they are in a position to ask and pay for it.

Among the lowest nations, the woman is the prey of the strongest : the spoil of war or ambush, the slave of the victor or thief. She has no recognized rights and is practically one of the domestic animals, and, like them, may be sold or killed according to the will of the man. Under such conditions woman is a ware, an object of barter or sale, a thing to satisfy men's lusts. To what extent this inferiority of the woman exists may be seen in the cruel barbarity with which she is treated as a beast of burden in some parts of Africa. Referring again more particularly to the capture of women for a more legitimate form of marriage than slavery, the Bible says (Gen. vi, 1) : "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair ; and they took them wives of all which they choose."

With many primitive peoples it was considered





THE BANQUET, MUSEO CAPOLEONE, ROME. GUESTS ATTENDED BY NUDE GIRL SLAVES.



THE "SABINES," BY PUBLIUS VITICULUS.

wrong to marry a relative, and as I have said in the chapter on the rights of man, incest was, quite early in civilization, considered a matter of shame, if not an actual crime. As promiscuous intercourse prevented a man from knowing who were his close relatives, he could not marry within the tribe at all. This may sound like exaggeration, but even to-day in certain parts of Africa it is perfectly true, and is a great cause of exogamy. In primitive times these people had to buy or steal wives from other tribes. Such tribes were called exogamic, or marrying outside of their own group. That led to a form of marriage which is spoken of as "marriage by theft" or capture ; and this in early days was probably the most usual way of obtaining wives.

Exogamic tribes were very numerous. In Australia no man could marry a woman of his mother's clan, no matter how unrelated such a woman might otherwise be to him. Among the North American Indians they were not allowed to marry within the same totem. The practice of capturing wives prevails in various parts of the world, and traces of it are met with in the marriage ceremonies of several tribes which I have come across, indicating that it occurred much more frequently in the days gone by.

Many other authorities on primitive life have met the same kind of thing with regard to the "marriages" of the less civilized peoples. Everything points to marriage by theft being, at one time, quite a popular way of obtaining a bride. Indeed, economically speaking, it was probably the only way, for quite a number of factors must have ruled love out as a predominating force in the selecting of a mate. Might is generally greater than right! The authority Coxe, for instance,

in his account of the Russian discoveries between Asia and America, says that the inhabitants of Unimak used to invade the other islands and carry off women, which was the main object of their incursions. He describes many brutal scenes of the capture of women, not for purposes of lust but for legitimate mates on the home island of the Unimaks. The Macas Indians of Ecuador used to acquire their wives by purchase if they came of the same tribe, but otherwise by force. Waitz says that all the Carib tribes used to capture women from different peoples so that the men and women everywhere spoke different dialects, and they had the greatest difficulty in understanding one another. It is certainly a serious objection against capturing a life-mate from another part of the country, and from a tribe having not only different customs but a different language !

Bancroft, who made a great study of the native races of the Pacific States of North America, tells us that with the Mosquito Indians, after the wedding was all arranged and the presents given, the bridegroom used to seize the bride and carry her off, followed by her female relatives, who pretended to rescue her. In a similar way, the Araucanians considered that carrying off a bride by violence, even if only pretended, was essential to the nuptials. Where I have found traces of the necessity for the bridegroom carrying off the bride with pretended ferocity, and with the women-folk of the tribe following in mock indignation (and generally not a little tipsy !), I have noticed that the bride struggled, no matter how willing she might be. That piece of play-acting seems to be a point of honour with such brides, and surely is comparable with the hesitations and deceptions adopted by our sex in the more civilized countries !

I have been reading Andersson's *Okavango River*, in which he says that among the Bushmen, woman is only too often considered *belli teterrima causa*. Of the Bechuanas, also, it is said that, "As regards wedding ceremonies, there is one of casting an arrow into the hut by the bridegroom, which is worthy of notice as symbolic." From my own experience, there are quite a number of tribes where marriages are arranged by purchase, or by the mutual consent of parents, as is the case with many Westerners, but after the peaceful arrangements are concluded the bridegroom has to carry off the bride (by brute force or stratagem) as part of the ceremony.

Yet marriage by capture does not always appear as a symbolic part of the primitive ceremony. There are still instances of marriage by capture in its most brutal form. The reason, I suppose, that this is not the case with more tribes, and also that marriage by capture is not so prevalent as it was, is that the possession of a stolen woman would lead to constant attacks. Thus the various tribes gradually set themselves against the practice. Elopements are not general with primitive people for the same reason, because parental attempts to separate the couples would cause constant strife, and thus elopements even from within the tribe are not usual.

We do not have to go very far to find evidence of marriage by capture. Among the early Welsh, so a historian once told me, on the morning of the wedding day the bridegroom was accompanied by his friends on horseback, who carried the girl off. That happened even when there was no hint of parental displeasure on either side; the "capture" was just part of the ceremony of the day. In early times, the Slavs also



practised marriage by capture, but then there was no outside influence (such as constant warfare because of the possession of a captured woman) to stop the practice. Among the South Slavonians, and within the last century, a kind of marriage by capture was in force, and there were traces of the same kind of thing in Prussia and Poland not long before the Great War.

Westermarck says :

It seems to be extremely probable that the practice of capturing women for wives is due chiefly to the aversion to close intermarriage existing, as we have seen, among endogamous tribes also, together with the difficulties a savage man has in procuring a wife in a friendly manner, and without giving compensation for the loss he inflicts on her father. Being something quite different from the wrestling for wives (already mentioned as the most primitive method of courtship), marriage by capture flourished at that stage of social growth when family ties had become stronger, and man lived in small groups of nearly-related persons, but when the idea of barter had scarcely occurred to his mind.

From the universal horror of incest, and from the fact that primitive hordes were in a chronic state of warfare with one another, the general prevalence of this custom can easily be explained. But as it is impossible to believe that there ever was a time when friendly negotiations between families who could intermarry were altogether unknown, we cannot suppose that capture was at any period the exclusive form of contracting marriage, although it may have been the normal form. In Australia, where marriage by capture takes place between members of hostile communities only, we are aware of no tribe (except exogamous or endogamous) living in a state of absolute isolation. On the contrary, every tribe entertains constant relations, for the most part amicable, with one, two or more tribes ; and marriages between their members are the rule. Moreover, the custom prevalent among many savage tribes of a husband taking up his abode in his wife's family seems to have arisen very early in man's history. Dr. Tylor's schedules show that there are, in different parts of the world, even twelve or thirteen well-marked exogamous people among whom this habit occurs.

As appears from the instances quoted, the practice of capturing wives is, in the main, a thing of the past. Among most existing uncivilized peoples, a man has

in some way or other to give compensation for his bride. Marriage by capture has been succeeded by marriage by purchase. The simplest way of purchasing a wife is, no doubt, to give a kinswoman in exchange for her. The Australian native male almost invariably obtains his wife or wives either as the survivor of a married brother or in exchange for his sisters, or later on in life for his daughters. A similar exchange is sometimes effected in Sumatra.

Much more common is the custom of obtaining a wife by services rendered to her father, as is done in the Bible. The man goes to live with the family of the girl for a certain time, during which he works as a servant. This practice, with which Hebrew tradition has familiarized us, is widely diffused among the uncivilized races of America, Africa, Asia, and the Indian Archipelago. Often it is only those men who are too poor to pay cash that serve in the father-in-law's house until they have given an equivalent in labour ; but sometimes not even money can save the bridegroom from this sort of servitude. In some cases he has to serve his time before he is allowed to marry the girl ; in others he gets her in advance.

Again, among some of the peoples already mentioned, the man goes over to the woman's family or tribe to live there for ever, but Dr. Starcke suggests that this custom has a different origin from the other, being an expression of the strong clan sentiment and not a question of gain. Some of the instances quoted by Westermarck would be very entertaining if put into force in our civilized world. Can you imagine, for instance, the chaos that would be wrought in society if it was essential for a man to serve his future mother-in-law and father-in-law before he was allowed to take

the bride-to-be to his own house ! And what a rumpus there would be if, after marriage, a man were compelled to work for his father-in-law until he had given the equivalent value of his wife in work to the bride's family ! What a stream of cases would come before the courts in the valuation of each and every wife who had to be paid for in this way. Yet, ridiculous as this system may seem, it is operative in many less civilized countries, and the people seem not only to get on very well, but to thrive on it, and desire no change from the self-appointed system of obtaining a bride.

Of course the system works both ways. Once the man has worked for his "in-laws" he feels that he has earned his wife. With primitive people this is a very important matter, as a man's wealth is often measured by the number of his wives and the size of his herds. Also, where the women do all the heavy manual work it is an inestimable advantage to have many wives, even if they have to be worked for in advance by service to one of her parents. The result of this is that in marriages which are the outcome of purchase, or of working, the wife is often no more than a slave and is in every practical sense owned by her husband.

I cannot help reflecting what a difference it would make to our own social status if the freedom of women-folk could be abolished for a while, and if the so-called "amicable relations" between the emancipated women of to-day and the more restricted men-folk could be replaced by a kind of "marriage by purchase". Would it result in chaos and an ultimate reversion to our present state of affairs where the name of freedom is given to a sanctified bondage ? Or would it ensure a

clarified viewpoint of the benefits of marriage for both sides?

If we are to base our beliefs on the Bible, then we cannot rule out marriages by purchase, or even marriage by capture, for both are mentioned and condoned. The Romans kidnapped the Sabine women, and both the Bible and the Koran allowed the custom. When large raids were made by whole tribes, the captured women became slaves belonging to the tribe and could be used for general or promiscuous intercourse. But when women were obtained by the personal raid of one man he claimed them as his slaves and kept them for his own use. Where this was the usual method of obtaining wives, it did away with a promiscuous relationship of the sexes. Men became jealous and guarded their own; attempted infringement of their rights led to a polygamous family life and the defence of those rights even to the point of murder.

I have mentioned the question of determining the value of a wife if the marriage by purchase system ever became general in our own country. Natives are not entirely without their own problems of this kind, and I have from time to time come across interesting examples of the variation in "values" of wives in tribes where the endogamous system of purchase obtains.

In the *Eyrbyggja Saga*, Vigstyr says to the Berserk Halli, who asked for the hand of his daughter Asdi: "As you are a poor man, I shall do as the ancients did, and let you deserve your marriage by hard work." So it seems quite probable that "marriage by service" is even older than the idea of "marriage by purchase", but there is such scant evidence to prove one or the other that it is not worth labouring the point. What

really is worth considering is what the primitive people think the just value of a wife bought under the "marriage by purchase" arrangement, and I cannot do better than quote the findings of Westermarck again on this point. It may serve as a guide to those who sit on our Benches in the decisions of tricky matrimonial problems !

The most common compensation for a bride [he says] is property paid to her owner. Her price varies indefinitely. A pretty, healthy, and able-bodied girl commands, of course, a better price than one who is ugly and weak. A girl of rank realizes a better price than one who is mean and poor ; a virgin, generally, a better than a widow or a repudiated wife.

Speaking from my own experience among primitive people, I have not always found this to be true. I have come across tribes where virginity is quite at a discount, and the ex-wife of a chief or of one of the leading men of the tribe was much preferred. Among the Californian Karok, for instance, a wife is seldom purchased for less than half a string of dentalium shell, but "if she belongs to an aristocratic family, is pretty and skilful in making acorn-bread and weaving baskets, she sometimes costs as much as two strings." (I believe Westermarck quotes Stephan Powers for this price-valuation.)

The bride-price, however, varies most according to the circumstances of the parties, and according to the value set on female labour. In British Columbia and Vancouver Island, the value of the articles given for the bride ranges from £20 to £40 sterling. The Indians of Oregon buy their wives for horses, blankets or buffalo robes. Among the Shastika in California,

a wife is purchased of her father for shell-money or horses, ten or twelve cayuse ponies being paid for a maid of great attractions.

Again, the Navajos of New Mexico consider twelve horses so exorbitant a price for a wife that it is paid only for one possessing unusual qualifications such as beauty, industry and skill in their necessary employments ; and the Patagonians give mares, horses or silver ornaments for the bride.

In Africa, not horses, but cattle are considered the most proper equivalent for a good wife. Among the Kaffirs three, five or ten cows are a low price ; twenty or thirty are rather high ; but according to Barrow a man frequently obtained a wife for an ox or a couple of cows. The Damaras are so poor a people that they are often glad to take one cow for a daughter. Among the Banyai many heads of cattle or goats are given to induce the parents of the girl to give her up, as it is termed (that is, to forgo all claim on her offspring), for if nothing is given the family from which she comes can claim the children as part of itself. In Uganda the ordinary price of a girl is either three or four bullocks, six sewing-needles, or a small box of percussion caps, but they have been offered to white men in exchange for a coat or a pair of shoes ! In the Mangoni country, two skins of a buck are considered a fair price, and among the negroes of Bondo a goat ; whereas, among the Mandingoes, as we are told by Caille, no wife is to be had otherwise than by a presentation of slaves to the parents of the mistress.

In all branches of the Semitic race men had to buy or serve for their wives, the "mohar" or "mahr" being originally the same as a purchase-sum. In the Books of Ruth and Hosea the bridegroom actually says that he has bought the bride ; and some of the modern Jews have a sham purchase among their marriage ceremonies which is called "marrying by the penny". In Mohammedan countries marriage differs but little from a real purchase. The same custom prevailed among

the Chaldeans, Babylonians and Assyrians. From marriage by purchase we have reached the present practice of dower, which is apparently the very reverse of it, but is not so far removed as one might think. As we have seen, the marriage portion derives its origin partly from the purchase of wives. Where, among the Marea, the endowment becomes the exclusive property of the husband, it is, no doubt, intended to be a compensation for bride-price ; while among other people money or goods for which the man has bought his wife are handed over to her by the father as a marriage portion which, in a certain way, belongs to her.

It is thus extraordinarily interesting to trace the origin of our customs in the way of "bride-prices" and dowries ; but I cannot help thinking that some of our early ancestors who acquired their wives by capture were better off than we are to-day. There was no drivel talked of "emancipation" of women, and the marriage bargain was much more clearly defined.

## CHAPTER FIVE

### QUEER MARRIAGE CEREMONIES AND CUSTOMS

ONE of the quaintest marriage ceremonies I have ever witnessed was among the Japanese. The two families met ; there was not the slightest sign of anything symbolizing sexual interest ; the couple drank after a prescribed fashion a fixed number of cups of wine and then departed. I am not in a position to say whether or not this was typical. But there are many uncivilized people who have no marriage ceremony at all, the parents in some cases not evincing the slightest interest. On the other hand, there are tribes in the East who have most elaborate ceremonies, many of them—I am convinced—being phallic in nature.

Among many Eskimos there is no marriage ceremony at all, the parties simply moving from one igloo to another. The “newly married” couple start life together in their own tupic or igloo without any family rejoicing or celebrations. This mode of existence is well expressed in a travel film recently seen in this country, and which depicted family life in the igloos.

I have dealt with marriage by purchase and by capture elsewhere, and the economic reasons for both customs are explained. It must be said here that marriage by purchase or contract appears at a very early stage in the development of any form of marriage ceremony ; and the reason probably is that in countries where domestic conditions are not easy, or where it is difficult to obtain many women for domestic purposes,



some kind of contract must be entered into with the parents of a girl by the prospective husband.

This, no doubt, explains to a large extent the child-marriages of India, and although the authorities are doing their utmost to stop this kind of thing, it is entirely against native custom.

As one authority admits, marriage ceremonies arose by degrees and in various ways. When the mode of contracting a marriage altered, the earlier mode, from having been a reality, survived as a ceremony. Thus, as we have seen, the custom of capture was transformed into a mere symbol after purchase was introduced as the legal form of contracting a marriage. In other instances the custom of purchase has survived as a ceremony after it has ceased to be a reality.

According as marriage was recognized as a matter of some importance, the entering into it came, like other significant events in human life, to be celebrated with certain ceremonies. Often a marriage feast in parts of the East continues for several days, a week, or even longer. The many quaint ceremonies often indicate in some way the new relation into which the man and woman enter. Sometimes it symbolizes matters of sex, but much more often they refer to the wife's subjection to her husband.

Among the Navajos, for instance, it merely consists in eating maize pudding from the same platter. With other tribes, such as the Santals, the social meal that the man and woman eat together forms one of the central parts of the ceremony. It implies, you see, that the woman has ceased to belong to her father's tribe and is dependent for her keep on that of her husband's.

In more civilized countries, the parties drink brandy to symbolize this sharing of maintenance by the husband

and wife, and who is to say that our own polite drinking of champagne is not a relic of this custom? In Scandinavia the couple used to drink the contents of a single beaker, and the same idea was carried out previously in Prussia. This is a development of the loving-cup idea, but, from my experience with uncivilized peoples, I would say that it is not just a sign that the couple will live happily together. It is a relic of the ceremony where the wife eats for the first time from her husband's portion, a sign that she is dependent on him.

At one time and another I have seen all manner of quaint ceremonies which emphasize the linking of husband and wife in a domestic way, and this without any sex significance. Among the Orang-Sakai, the little finger of the hand of the man is joined by a cord to the right-hand little finger of the woman. They sit together in one seat, and in the case of wealthy weddings the couple thus joined receive their friends and give a feast. Formerly, Hindu brides and bridegrooms had their hands joined with grass. Colebrook, in his *Religious Ceremonies of the Hindus*, describes just such a wedding; but I am not sure if the rite still obtains.

Many of our own customs, apart from the drinking of champagne, appear to have their origin in pagan times. The "best man" seems to have been the chief abettor of the bridegroom in the act of capture; the nuptials are generally celebrated with a feast in the house of the bride's father, and the wedding ring is a symbol of the close union which exists between the husband and wife. In the Christian Church much of the ceremony is based on pagan ideas, and in the Middle Ages several points in the service were definitely of a phallic nature.

Wilkes, in 1852, said that ;

The marriages of the Fijians are sanctioned by religious ceremonies. The Ambati, or priest, takes a seat, having the bridegroom on his right hand and the bride on his left. He then invokes the protection of the god or spirit upon the bride, after which he leads her to the bridegroom and joins their hands, with injunctions to love, honour and obey, to be faithful and die with each other.

Apparently this happens principally among the chiefs. Among the common people, the marriage rites are less ceremonious, the priest of the tribe coming only to the house of the couple and invoking the gods to send happiness to the union.

The Tahitians consider the sanction of the gods essential to the happiness of a marriage, and there is quite an elaborate ceremony. After everything is in order in the temple, the priest turns to the bridegroom and says, "Will you not cast away your wife?" To which, of course, he replies that he will not. The priest asks the bride a similar question relating to her husband, and when the answer is given he addresses them both, saying : "Happy will it be with you two." He offers a prayer to the gods on their behalf, imploring that they may live in affection and realize the happiness that marriage was designed to secure. The resemblance between a ceremony of this kind, which is afterwards followed by feasting, with our own is striking.

In the Kingsmill Islands, I believe, the priest presses the foreheads of the two together, and coconut oil is poured on them in the fashion of the biblical anointing. He takes a small tree-branch and, after dipping it in water, touches both of the parties with it, at the same time offering up a prayer for marital happiness. Previously, among the Igorrotes of Luzon, it was the custom for a priestess of the temple to perform the marriage ceremony. This she did by praying to the spirits of the deceased in the presence of the couple

to be married and of their families, begging for a blessing on the union.

Not all the religious ceremonies are connected with the actual union. There are quite a number I have seen which are connected with the priest's desire, and the desire of the couple to be married, to ascertain beforehand the will of the gods. This is most noticeable with tribes which worship gods and goddesses of a sexual nature, and in certain Eastern countries—these ceremonial rites connected with the sex messages of the gods are most impressive.

In Siam, for instance, the parents of both parties go in ceremonious fashion to a fortune-teller, where they solicit his opinion as to whether the dates upon which each of the couple was born would allow of their living happily together as husband and wife. The omens are examined and the opinion of the priest is always taken as a final guide in the matter of the suitability of the marriage. With primitive tribes this consultation of the fortune-teller (sometimes the witch-doctor) is a matter of great ceremony; and while these rites are not usually of a phallic nature, but are rather connected with religion, they have a great bearing on the resulting union. I have known Indians decide the probable success of their marriage by watching the stars, or by getting a professional fortune-teller to make an astrological study for them.

A rather curious ceremony which was previously performed in Nicaragua had fire as the symbol of the union. In performing the marriage, the priest took each of the parties by the little finger and led them to a fire in the centre of the village square, or sometimes outside the temple. He instructed them in their duties and in the matters of sex. He talked to them thus until the

fire became extinguished, and then the ceremony was regarded as being completed, the parties being looked upon as husband and wife. This ceremony was deeply religious and was not generally accompanied by much feasting or drinking.

There are some countries where, although there is a system of marriage in operation, it is not considered worthy of a religious ceremony. Some fanatical Buddhist monks, like the early Christians, regard marriage only as a concession to the frailty of human nature. In very many Buddhistic countries there is, therefore, a simple civil contract. Fytche, in his *Burma, Past and Present*, deals with this point at length, but explains that in spite of the creed it is often accompanied by a social ceremony which is religious in nature and is carried out with the assistance of a lama.

Some primitive peoples have very quaint ceremonies both for courtship and marriage. Of the Hottentots, the German authority, Schultze (*Aus Nama-land und Kalahari*), says :

A man who wishes to get a confession of love from the girl of his choice gives her a little piece of wood. If the two have come to an agreement they break it, each holding it at one end, and then they throw the broken pieces at each others' chests.

Then the couple commence courting, during which time they are not allowed to speak a word to each other or to reach each other anything. An intermediary acts for this purpose. Transgressions have to be expiated by presents. It is all an amorous game of hide-and-seek which has hardened into a rigid custom. It can continue thus for months, or for a year and longer, before the affair ripens. This can happen in two ways : either openly by the parents' consent being asked ; or secretly by means of a symbolic action which expresses the girl's agreement to complete surrender. The young man draws off one of his skin shoes and throws it to the girl. If she disregards the shoe, the proposal for an early union is rejected ; in the contrary case she gives the shoe back. When the wedding is to come off, the parents negotiate with each other for some time, but more in pretence than in real earnest. When an agreement has been reached the marriage is celebrated with feasting.

W. Jochelson (*Memoirs of the American Museum of Natural History*) says of the Koryaks in the extreme north-east of Asia :

If a Koryak falls in love, he generally sends a matchmaker to the father of the girl ; but this is not always the case, and particularly so if the parents do not agree to the son's choice. Frequently the young man, without telling anybody of his intentions, goes to the girl's home and does all the work there which is seemly for a man. The father-in-law accepts his services in silence. If he is pleased with the bridegroom he entrusts him with commissions ; otherwise he lets him feel that he must leave the house. The bridegroom's service lasts from six months to three years.

This service cannot be conceived as payment for the bride, for the wealthier of Koryaks could pay with reindeer instead of working off the price of the bride. Besides, the bride receives a dowry of reindeer which is worth much more than the service given by the son-in-law. This service is only an empty formality if the wooer is an older man. It rather seems as if the main purpose of the service is to put the bridegroom through the test ; for it is not the actual work done that is of the most importance, but the harsh treatment that he has to endure and the meagre and laborious life that he is forced to lead. The service comes to an end whenever the father-in-law decides. The man then leads his bride home without any formality, although at first she pretends to struggle against it ; she gives up this pretence as soon as the man succeeds in touching her. . . . Should a girl really not care for the man intended for her she will attempt to escape, but is ultimately forced by her parents into marriage. Often, however, the girl's inclination is taken into consideration before she is given in marriage.

There are other strange marriage rites with the inland tribes of Borneo. Here the young people marry as soon as they are able, and it is the custom for the young man to send a friend—his "best man"—to the parents of the girl. As a rule they make excuses, and only after the friend has paid two or three visits is the matter considered. Then, if it is agreed that a marriage is suitable, the bridegroom sends presents and the girl gives in return a string of pearls. It is a quaint custom that both parties have strings with an equal number

of knots. A knot is cut off each day to remind them of the wedding day, and the strings are generally so arranged that the wedding day falls at the time of the new moon, for this is thought to be lucky. These people have a big wedding ceremony, the chief guests appearing in their war dress.

In a recent book on the Mafulu, a hill tribe of New Guinea, Robert W. Williamson says that in one case known to him a girl, only about sixteen years old, was regarded by the rest of the people *as being married to the still unborn son of a chief!* When the boy died in his early childhood, the girl was considered to be his widow. If a young Mafulu boy wants to marry, but cannot find the girl of his choice, it is the custom for him to light a fire, generally outside his own village. He fans it up, watching to see in which direction the wind blows the smoke, and in that direction he turns to find his mate.

This tribe has also a peculiar custom by which the boy, by a mysterious rite, is supposed to be able to turn the girl's heart toward him. He carries with him a bag containing small pieces of wood and stone, sometimes obtained from a witch-doctor. He rubs a piece of tobacco between the wood and stone and sends it to the girl he has chosen, usually through her sister or some other female relation. This is supposed, by a magic charm, to increase his physical attraction. By the same intermediary he generally sends the actual offer of marriage, but the marriage itself takes place as a rule without special ceremony.

Are slaves and stolen children ever given as payment for a bride? I do not think that this happens nowadays, but in the Philippine Islands it used to occur. Bargaining for brides used to take place, and when a boy found a

suitable girl he had to arrange the purchase price (this, in the case of rich families, comprising slaves) before anything else could be done. When he found the girl, he usually told his own family of the fact, and they decided how much was to be paid. After the slaves were handed over there was a primitive kind of ceremony with feasting and dancing, and then followed the pretended capture of the bride.

In quite a number of cases the unions were decided upon, and part of the purchase price paid, before the boy and girl were old enough to marry. It was said that when two families had daughters and sons the girls were exchanged as wives without either of the families paying a price !

One curious instance of this came my way in East Africa. I heard a woman (who had just had a baby boy) say to another who was about to have one, "I have a son, and I promise that if your child is a daughter they shall marry each other." This was agreed upon. These women were of quite high caste. With the Bakairis there are no wedding celebrations ; the choosing of a mate is done by the parents and, although there is not what one could describe as a system of marriage by purchase, the bride's father usually accepts a small present from the father of the bridegroom. The bridegroom hangs up his hammock above that of the girl and everything is "set".

Just as there are elaborate ceremonies connected with finding the best time of year to marry, according to the date of birth of both the parties, so there are considered to be, by the primitive tribes, certain days which are lucky for marriage. This, after all, is not so very different from our own belief that June brides are lucky ! And few girls would be married on Friday



the 13th. In China the lucky days for marriage are marked on the calendar. The spring season and the last month in the year are regarded as the most fortunate nuptial periods, while the ninth month is reckoned to be very unlucky.

In some parts of India the most elaborate ceremonies are carried out in what is known as the month of Phalguna, while in Morocco the month called Maulood (birth of Mohammed) is the time for all the big ceremonies. With the ancient Hindus, Greeks and Germans it was the custom for no important marriage ceremonies to be held unless there was a crescent moon, and in fact all other times were considered unlucky for marriage.

I wonder if many people know that formerly in Scotland it was the rule for marriages to be avoided in May, since it was thought to be an unlucky month, and that Lowlanders would not marry on Fridays. Charles Rogers, in his *Scotland, Social and Domestic*, makes this quite clear. Ceremonies into which marriage by purchase entered were rather important in the old days, for it was sometimes thought that a woman who was not properly bought was not a proper wife ! Indeed, the Greeks regarded a union into which the woman entered without dowry as concubinage rather than marriage, and the children resulting from such a union were considered as illegitimate. They constituted a class of social outcasts who could marry only amongst themselves. The Romans also thought an alliance made without *sponsalia nuptiae et dos* to be concubinage.

In India some very curious ceremonies occur, especially among the wealthier classes. A price for the bride is often paid not only among the upper

castes but among the lowest. When money is paid for a bride in cash it may amount to as much as two hundred rupees. Strangely enough, the highest price is not always paid for a virgin, and the amount is usually adjusted according to the age of the bride. As with other peoples I have mentioned, brides are sometimes exchanged between two poor families to avoid payment of a bride price. There is nothing very exciting about the marriage ceremonies with such exchanges: the bride and bridegroom meet, and both families drink together. It is quite a change from the elaborate and showy ceremonies of wealthier Indians.

Tales are told of the elaborate phallic wedding ceremonies of African natives, and although I have from time to time come across cases of feasting and heavy drinking, there seems no set rule to these conventions; nor are they phallic. But they often descend to the depths of vulgarity and obscenity as a result of the heavy drinking and the theme of the ceremony.

Among the Mokondos north of the Rowuma River, the young man who is thinking of marriage lets his parents negotiate with those of the girl, and when an agreement is reached the bridegroom himself gives a present. There is no other ceremony and the couple consider themselves engaged. Sometimes the eldest brother of the girl has a voice in the matter, in which case he also must receive a present.

Runaway matches are common amongst some primitive tribes, just as they are in our own country; but whereas a Western couple may run away and get married secretly but legally, with primitives there is often a stigma which can never be removed. This is particularly the case where the parents' consent is needed and where, with an ordinary marriage, a purchase

price would have been paid. In such a case the woman in a runaway match is thought to be little better than a prostitute.

Of all primitive ceremonies I think the plainest is that of the negroes of Loango, who contract their marriages by the bridegroom eating from two dishes which the bride has cooked for him in his own hut. It is rivalled, perhaps, by the ceremony in Dahomey, where all the wife does is to present her future lord with a glass of rum ! Among the Korkus the actual marriage ceremonies consist in part of eating together, tying their garments together, dancing round a pole, being half drowned by a douche of water, and interchanging rings ; all of which is supposed to symbolize the union of the parties and to strengthen it. I understand that in some parts of India the bride and bridegroom were previously marked with each other's blood, but I have never actually seen this done. It is, however, quite common for the parties to be marked with red lead.

The Parkheyas use a red powder called *sindur*. The bridegroom completes the marriage ceremony by putting his hand in a basket of the *sindur* and marking with it the forehead of his bride. With Australian tribes there was previously a pretty custom whereby a woman who consented to be married carried into the man's hut a fire with which to cook his food. This formed the start of a domestic nuptial ceremony.

In these enlightened days we might with advantage copy the idea of old-time Russia. As part of the marriage ceremony the father used to take a new whip and, after striking his daughter lightly with it, told her that he did so for the last time. *Then he presented the whip to the bridegroom !*

## CHAPTER SIX

### WOMAN, THE ETERNAL EVE

"My mother's mother right back to fifty generations ago was little different from her. Woman has changed quite imperceptibly in the last 2,000 years."

Those were the words of an old Indian doctor, and the more I consider the history of love and feminine attraction the more I realize that he was right. The means adopted by woman thirty centuries ago to interest the male were not so vastly different from those of to-day. Her main function is sex attraction with a view to the continuance of the race, and to this end she has used and still uses perfume. Egyptian tombs have been opened, and the remains of powders, scents and cosmetics have been found which are materially the same as those which cultured women of to-day use, not only to improve their appearance but to increase their personal appeal. Aforetime incense and perfume were used very largely for religious purposes, but at a comparatively early stage in the evolution of man it was realized that perfumes of various kinds excite interest and physical attraction, and here is the basis of a great deal of our modern theory on the "tuning scales" of perfume harmony.

Various materials were used to perfume not only persons but rooms and clothing. Scent was used a thousand years before the birth of Christ for just the same purpose as it is to-day, and if you trace its history in detail you find that some of the ancients were much

more expert in the use and more aware of the power of perfume than we are to-day. Many well-known figures in the past have been mentioned in this connection. Cleopatra, for instance, is identified with the utmost luxury in the use of flowers and of specially prepared perfumes. So great was her power of allure that in 36 B.C. Antony spurned his recently married wife, the sister of Octavia, and returned to her arms, so that she even accompanied him on his expedition to the Euphrates.

Scent is closely related to taste, and the flavour of wine, for instance, is known as its bouquet, but I have seen some quaint customs connected with the use of perfume. I have watched Hottentot women go through elaborate ceremonies in plastering their bodies with butter fat and *bachu* leaves, for this, so they aver, has the mystical power of promoting love. The smell of the combination is curious and rather distasteful to Western nostrils, but probably the perfume is as acceptable to the Hottentot as lavender or rose is to us. I have also seen the Hawaiian women take hours over dressing themselves up for a ceremonial dance, for they garland their bodies with strongly scented flowers and festoons of leaves. The use of such aids to sex attraction is on a par with the scent and sweet-smelling face creams bought by women in more civilized countries.

In other parts of the world many natives chew fibrous plants and use cachous to perfume the breath. Our cachous are usually made of cardamom, benzoin or some similar aromatic spice, but the native has just the same ideas. The fact that man is excited by pleasant odours shows, I think, that he regards sex and its concomitants as a luxury rather than as merely a necessity for reproduction of the race. In man passion lies dormant, always ready to be aroused, but in many



AUSTRALIAN ABORIGINES DANCING THE CORROBOROI



POORLY THE MOST PRIMITIVE PEOPLE LIVING AUSTRALIAN NATIVES

cases it is a pleasure, not a vital and seasonal necessity as it is with animals. Hence the use of pleasantly scented substances to increase his passion is again a luxury.

I have heard many interesting theories in which woman, the eternal Eve, may well be interested. An American expert, who has made a life study of perfume and its uses, makes an important point.

It should not be overlooked [he says] that there may be personal idiosyncrasies respecting perfumes, just as there are in other matters of taste, as in music, for example. Personal preference is not the only guide, nor indeed is it a safe guide, in the choice of one's perfumes. A brunette may be very fond of violet and, therefore, desire to use violet perfume. But the fact is that our bodies exhale or emit certain acids, and the acid given off by a brunette is in direct conflict with the scent of violet. In a short time she will counteract or kill the violet extract on her clothing or person. A perfume in which rose predominates is more fitted for the brunette.

That puts the matter a trifle crudely, but I feel sure that it is largely true, and present-day girls who have not made an intelligent study of suitable perfumes might find it well worth while to do so. A woman in Bombay who used to sell a scent which was made from crushed flower petals told me that to her it was perfectly obvious that some perfumes did stimulate passion.

She explained to me a fact (which I have since corroborated), that our ordinary perfume sachets are mixtures of powdered vetiver, lavender flowers, sawdust of sandalwood and such like, to which vanilla, musk, tonka-bean, and sometimes the more delicate odorous substances such as violets are added. She pointed out that many of the scents which promote passion (musk, castor, and civet) are obtained from the sex glands of the animals concerned. She also explained that many of the volatile oils which are popular in both East and West and which promote



physical appeal are taken from live flowers, and these oils have an important bearing on the reproductive functioning of the plants themselves !

I wonder if it is a coincidence that many of our lasting and most acceptable perfumes are from substances and glands which have this connection. Every reader of the Bible is aware of the prominence often given to the bodily attractions of a woman, and in the Song of Songs you will find they are compared to the fragrance of grapes, of wines, frankincense and sweet spices. In Solomon's Song, the bride says of her lover : "Who is it that cometh perfumed with myrrh, frankincense and all the powders of the merchants ?" I have never actually witnessed the ceremonies of "perfuming the bride", but I know that it is frequently done in certain tribes in the Pacific. Patchouli and other fragrant leaves and flowers are boiled for a whole night, while the flames from bonfires leap into the night and festivities take place, so that the whole village gets as drunk as humanly possible. In the morning a large trough is brought and filled with the sweet-smelling concoction, in which the bride-to-be sits for some hours while the feasting and drinking continue.

As the reader is probably aware, the Hindu religion is largely concerned with sex worship, and in this connection they have an interesting ceremony in certain parts of India in the preparation of the bride. For some days before the ceremony she is fed on cakes made by rolling a piece of benzoin in lumps of dough, which are then fried in melted butter, and are somewhat like our own doughnuts. Benzoin is used as incense in some Hindu temples, and thus we find this feeding of the bride with perfumed cakes assumes a directly religious significance.

Throughout the ages the eternal Eve has been at pains to develop an attractive perfume, either natural or artificial, and the aim of past generations was to find some perfume so completely in accord with them that it seemed a real and personal emanation. This is done by some few women I have met, but not, unfortunately, by many Western girls, who prefer to use attractive though striking scents which are not in any way "natural". In the past the same scent was rarely used all over the body, and, curiously enough, we again have Biblical proof of the use of different scents to produce a harmonious whole. One old text says that Egyptian essences were used on the hands and feet, Phœnician perfumes for the cheeks, marjoram for the hair, and the scent of wild thyme for the thighs. There are many cases in the Bible of honoured guests having their feet anointed with ointment, and here again was the use of a sweet-smelling substance.

A few days ago in a friend's nursery I heard a little girl singing the old nursery rhyme, "That's what little boys are made of!" Part of this song, you may remember, goes, "Sugar and spice and all things nice, that's what little girls are made of!" When you think of it, this is really only a childish version of the old Biblical description of a beautiful woman : "How fair art thou my sister, my spouse. How much better thy love than all spices. Thy lips, O my spouse, are as the honeycomb, and milk and honey are under thy tongue ; and the smell of thy garments is like the smell of Lebanon."

A man likes to associate pleasant things with the girl he loves, and of those things perfume or a lilting tune are perhaps the most important. Regarding the question of scent, it must be realized that most men and nearly all women are only too apt to associate ideas

with definite perfumes. There is an impression that women who do not use perfume are apt to be of a prosaic turn of mind, and it has been said that a girl who does not care for it has little sympathy for the higher aspirations.

Having lived in luxury in Continental capitals and equally hard in the wilds, I personally have scant regard for anyone who believes that the use of perfume should be avoided because it leads to sensuality and is therefore "sinful"! In this life one generally finds that the most lovable people are those with the best appreciation of the finer attractions, and that is why women who are careless in their choice of perfume are frequently those who exert no lasting fascination for men. That, indeed, may be the real secret behind those advertisements which ask, "Why can you not hold him?" It is not only sensually-minded men who are attracted to a woman more by her perfume than her point of view. The wise girl does not underestimate the importance of such age-old lures, for even though scent itself is a secondary characteristic in the sex-attraction sense, it should at least be in general harmony with the attraction of the body.

One authority has much to say of the violet-scented girl, but I have a suspicion that his ideas are a trifle old-fashioned.

Conscious of the purity and sweetness of her own body [he says], the violet-scented girl neither needs nor uses strong perfumes. She pours a little lavender in her bath, places a sachet of violet or vetiver among the lingerie in her chiffonnier; or perhaps sprays a drop of heliotrope or lilac over her dress and handkerchief. When you call on her, as she enters the room the perfume of her presence reminds you of the air coming over the fields of new-mown hay or of breezes laden with the fragrance of eglantine and mignonette or sweet violets. She arouses no passions that lead to ruin. But the mind is calmed with a feeling akin to that which

we experience when we enter a church, for we feel instinctively that we are in the presence of something better and purer than we ourselves are. Her presence and fragrance rouse in our hearts all the emotions that tend to make us better men. You may fall in love with such a woman—it would perhaps be a wonder if you did not—and you may ask her to become your wife. If she marries you she will prove an inspiration that will spur you on to live a useful and honoured life, but if she remains only a friend or promises to be a sister to you, or even if she passes out of your life altogether, you will be a better and purer man for knowing her and having inhaled the fragrance of her presence. And if you never marry, but pass your life solitary and alone without a wife to double your joys and divide your sorrows, then in moments of reverie your memory will turn back to some such girl and make you think of the “might have been”.

That poetic description by a man who has made a study of the science of perfumes may help you to form an ideal ! There is about this whole question of perfumery something much more real than is at first apparent. A pleasant perfume is not just a pleasant sensation. It was an idea of the ancients that when they inhaled any odour a portion of the object from which that scent emanated became a part of themselves simply because they had smelled it. Speaking scientifically, their idea was right, for odours are exhalations of particles of matter, and in the appreciation of an odour there is a direct transference of actual matter.

In a girl a pleasant voice is just as important as a pleasing perfume, and I know one man well known in Society who married out of his station in life because a voice appealed to him more than that of any other woman he had ever heard. As a matter of fact, she was a telephone operator ! Shakespeare says, “Her voice was ever soft, gentle and low ; an excellent thing in woman.” He is certainly right. I rather doubt in these days whether women’s voices are becoming more attractive and whether in conversation they sound

more attractive than in medieval times. There is something very charming about a clear but low voice, and this no matter what the language. Personally I think that both men's and women's voices are becoming increasingly strident owing in part to the need for overcoming mechanical noises, and also by reason of the use of that diabolic invention the telephone, whereby at the slightest provocation we shout and bawl at one another. Yet competition is nowadays so keen that no woman can afford to lose a single one of her charms or allow those she possesses to depreciate in value.

It is as difficult to explain why an alluring voice should stimulate passion as it is to explain the functioning of a perfume, but the effects of both are direct enough, as observation will show. Nor can it be said that any mechanical vibration or "frequencies" in the voice stimulate mental or bodily reaction. This is definitely not the case, because the range of frequencies covered is less than that of the average piece of music, and while an emotional musical passage can make a most definite mental and physical impression, the tonal range of the human voice is incapable of this. The explanation probably is that the voice makes a mental appeal, and in summing up the attributes of a woman a man realizes that a harsh voice generally implies a harsh character, just as he would come to the conclusion that a girl who used a disgusting perfume was "not nice to know !"

To my mind, it is really an extraordinary thing that I have never come across a tribe so totally barbarous and uneducated as to evince no interest in personal decoration. There has never been, so far as I can tell, a race which was so entirely crude as to have no interest at all in dressing up to attract the opposite sex.

It would seem, even among the animals, and particularly among the birds, that personal decoration is a fundamental part of sex attraction. It is not mere vanity or sense of advertising personal wealth that impels savage people to go to extraordinary lengths to decorate not only their bodies, but their animals and tents or huts.

Time and time again I have come across savages who, when meeting a white man, had no desire to trade for useful objects, but who would go to the utmost lengths to obtain anything ornamental, and this seems to have been the experience of all travellers from Captain Cook onwards. Incidentally, he had some strange experiences with the Tasmanians in this connection. It is a true saying that, "Great as is the vanity of the civilized, it is exceeded by that of the uncivilized." There are many primitive tribes who are "ambitious to be fine, although content to be naked".

Great personal discomfort is often undertaken by woman, the eternal Eve, to increase her personal beauty in the eyes of the male ; though to my eyes, and generally to the eyes of the Western world, the many curious methods adopted are positively revolting.

One tribe with which I came in contact had developed the idea of having long ear-lobes. They (the women, that is) pierced the lobes of the ears when quite young. Often it was done for them when they were babies. Heavy weights were hung on cords in the ears. It must have been an age-old practice, for nearly all the people of this tribe that I met had ugly drooping lobes.

On dressy occasions the women clipped the lobes back with rings, and then the appearance was not so revolting, but merely peculiar. In the normal way,

however, the lobes hung down and dangled round the neck in a hideous fashion. With some women the ears were so long as to get in the way of the hair when at work, and then they actually stretched the ears and fastened one lobe over the other (by means of a small ring) at the back of the head.

This is still woman the eternal Eve, but in a different guise from normal !

While the ears and hair are often subject to mutilation, it is not quite so often that one comes across people who mutilate their teeth in order to increase their sexual attraction. There are, however, tribes which practise this style of decoration, and some years ago in the Malay Archipelago white teeth were held to be ugly.

It was quite common for the women, and even the men, to file and blacken their teeth. The filing must have been a painful business, and, so far as I could tell, the darkening was done with corrosive stains and dyes. Beauty is not easily won in some parts of the world !

Ornaments on the teeth are, for obvious reasons, not common in daily life, and for practical reasons it is uncommon to find instances of the mutilation of teeth. On ceremonious occasions, however, it is not uncommon to see savages in Africa with ornaments fixed to the teeth and lips, and the lips are sometimes stretched in an ugly manner.

Occasionally one comes across quaint reasons for personal mutilation. Holub, for instance, says that certain tribes north of the Zambesi break their incisor teeth ; this is more common with the men than the women. The women say that "only horses eat with all their teeth, and men ought not to eat like horses !"

Some of the Damaras women file their upper teeth in the middle of the jaw into the shape of a swallow's tail, and then remove nearly all the teeth in the lower jaw. This must be a detriment to speech and, to Western ideas, would harm their Eve-like properties.

Tattooing is, as one might imagine, a popular means of personal attraction adopted by the womenfolk of primitive tribes, and it is not only in the warmer countries that this form of bodily attraction is resorted to, as I know full well. Some of the Eskimos in the North are fond of tattoo marks, especially in their women. It is perhaps one of the earliest fashions for women. The practice was followed by the ancient Assyrians, Thracians and Britons, and, as most travellers will corroborate, it is probably the most common decoration with savage people.

Even the eyelids are sometimes tattooed, and it is remarkable to what lengths the primitive people will go, and what pain they will withstand, in order to make their bodies more attractive. The tattooing is generally done with some colouring material, but I have seen women who have had their bodies marked with cicatrices in the skin without any colouring at all. Slight incisions in the skin are often made, generally by the husband, but sometimes by the elder women of the tribe, in order to make the skin ornamental. In rare cases this ornamentation is done by the women themselves, and it is almost inconceivable that they could withstand so much self-inflicted pain in order to heighten sex attraction.

It is curious that, although woman is always the eternal Eve, some of the methods she adopts to increase sex attraction are not by any means connected with the parts of the body implied by this attraction. It is



difficult to understand why, even with a primitive tribe, long ear-lobes or mutilated skin on the body should be considered a physical asset, and yet there is no doubt that this is the view taken by thousands and probably millions of primitive people.

Westermarck says that it has been suggested that many of these practices sprang from other motives than a desire for decoration or the increase of sexual attraction, and some are said to have had a religious origin. The Australian Dieyerie, on being asked why he knocks out two front teeth of the upper jaw of his children, is said to have answered that when they were created, the Muramura—a good spirit—thus disfigured the first child, and, pleased at the sight, commanded that the like should be done to every male or female child for ever after. This is one of the cases where the bodily “ornament” is not confined only to the weaker sex.

The Pelew Islanders believe that the perforation of the septum of the nose is necessary for winning eternal bliss, and the Nicaraguans say that their ancestors were instructed by the gods to flatten the children’s heads. Again, in Fiji, it is supposed that the custom of tattooing is in conformity with the decree of the god Dengei, and that its neglect is punished after death. A similar idea prevails among the Kingsmill Islanders and Ainos.

The Greenlanders formerly believed that the heads of those girls who had not been deformed with long stitches made with a needle and black thread between the eyes, on the forehead, and upon the chin would be turned into rain-tubs and placed under the lamps in heaven in the Land of Souls.

So it would appear that there are other reasons

why Eve in savage tribes paints her body and mutilates it, rather than just for the heightening of sex attraction. I am not, however, a believer in the theory that all tattooing is done for reasons of the totem and that originally all tattoo marks were pictures of the particular totem of each tribe. I do not believe this was true even of the North American Indians.

So far as the men are concerned, there are times when paint and tattooing are resorted to in order to make the wearer of these distinguishing marks more fearsome in battle, and also probably with the idea of appeasing some war god, so that the wearer would be less liable to injury. The main purpose of these marks, however, beyond all doubt, is ornamentation. Men and women tattooed, painted and mutilated their bodies and those of their children in order to increase sex attraction, and, after all, this kind of thing is not so vastly different from the methods adopted by the womenfolk of our own countries. Sometimes the marks are definitely to indicate a fact connected with sex or marriage. If a young girl of the Tapoyers of Brazil be marriageable, and yet not courted by anyone, the mother paints her with some red colour between the eyes.

The ages at which some of these personal attractions are resorted to is a sure proof that they are the result of sex impulses, and are not mainly for the purpose of pleasing the gods or of ensuring success in battle. D. W. Harmon, in his *A Journal of Voyages and Travels in the Interior of North America* (a work published in 1820), says :

The elderly people neglect to ornament their heads, in the same manner as they do the rest of their persons, and generally wear their hair short. But the younger people of both sexes feel more solicitous to make themselves agreeable to each other, wash and paint their faces, and let their hair grow long.

And, according to another experienced traveller in Eastern islands, only the young men of about eighteen to thirty wear their hair long and combed into a mop or bush, while the boys and older men wear their hair short. The same applies to the women.

It is even said that some of the attempts of Eve to remain eternally feminine are definitely of a phallic nature, and that there are ceremonies of painting and tattooing of girls when they reach the stage of womanhood which can only be construed as being phallic in nature. The pain of the decorations carried out during these ceremonies must be terrible, and that is why some of these marks, which may—as suggested—have a strongly sexual meaning, are first put on when the girls are quite young, and are constantly added to until they are married.

I agree with Westermarck ; to us it appears strange that such repugnant practices as that of perforating the septum of the nose, or removing teeth, should owe the origin to coquetry, but we must not judge the taste of savages by our own. In this case the desire for self-decoration is, to a great extent, identical with the wish to attract attention, to excite by means of the charm of novelty. At all stages of civilization people like a slight variety, but deviations from what they are accustomed to see must not be too great, nor of such a kind as to provoke a disagreeable association of ideas.

Even Eve has her limits !

## CHAPTER SEVEN

### THE EVOLUTION OF MODESTY

WHEN I am inveigled into giving an account of my experiences in outland parts of the world I have often gained sympathy because I was "exposed to the immodesty and vulgar habits of the primitive tribes". People who take that view have obviously never been out of England, for although there is nothing like travel to broaden one's view in matters of modesty, I have rarely noticed what straitlaced people would call "disgusting practices".

In every country you must take native customs into account, and while I have heard Colonials say that the natives of certain parts of Africa are so primitive that they have no sense of shame above that of a beast, I do not agree. The customs of those tribes are different from other races, as is instanced by the Hottentots, amongst whom there is, perhaps unconsciously but nevertheless very effectively, a scientific appreciation in matters of sex and eugenics.

When comparing the wild with the civilized, it is essential to consider the evolution of modesty. If I start by suggesting that our personal standards of modesty are false, I shall create a certain lack of sympathy. I have travelled mainly in hot countries where, obviously, passions rise higher, and there is a natural tendency to do away with clothing. I once met a Swede who had travelled in Greenland, and he told me that the Eskimos, though thickly clothed

in fur when hunting in the snow, go practically naked in their ice huts and have no thought of offending decency. The Eskimos to a certain extent are an advanced race, and it shows a certain moral strength to combine the clothed state with the unclothed, for temptation is obviously stronger. But perhaps even here I am taking too civilized a view.

It is quite a mistake to suppose that clothing came into general use because of natural modesty. We are far too apt to regard clothing and modesty as synonymous. Primitive people were clothed either for protection or for ornament, and very often they wore those clothes in a fashion warranted to increase personal attraction rather than to be what we call "modest".

I have surprised many untravelled people by assuring them that there are thousands of folk who still go naked in tropical Africa, and in the Indonesian and Melanesian Islands there are tribes which, because of climatic conditions, need no protection with the aid of clothing. The result is that they make no attempt to cover any portions of their bodies.

This seems to suggest that "the sinfulness of nakedness" is a fiction created by custom and civilization. I can illustrate this contention by personal knowledge of the wife of an Indian chief of the Xingu region of Brazil. Judged by our standards, these people are comparatively civilized, yet are quite naked. This chieftain's wife, by ejaculations and sign language, conveyed to me that they enjoyed jokes and often laughed at humour of the kind which is mainly found in the men's clubs of our so-called civilized society. Yet, oddly enough, this jesting was not in the least provoked by nudity. They would, on occasion, wear clothing and ornaments obtained from other natives,

and this was regarded simply as finery. But the chieftain's wife could be just as easily shocked as any European woman, and this fact surprised me. After reflection I realized that any topic, whether it concerns sex or not, can be the subject of mirth, and it is only real obscenity which shocks.

When I have shown students photographs of native life they have remarked on the fact that primitive people do not cover certain parts of their bodies when in the prime of life, when they might be most expected to feel shame, and that in tribes where clothing is worn the older folk adopt it. Here, I think, we can trace the connection between clothing and modesty. The children wear nothing because they do not realize the need for covering, and those who are adolescent deliberately go naked because of a perfectly natural idea that strong healthy bodies please the eye. That is something which civilized people have forgotten, save in a few communities in Germany, and the curious Russian sect of Doukoubors, who have recently been imprisoned in Canada because of their "shameless" habits.

The elder people wear clothing because their bodies show signs of age and, being ugly, are no longer fit objects for public display. Another point is that although in some communities in Africa the men and women of marriageable age go naked, the women in particular show a feeling of modesty which prevents undue bodily display. One cannot generalize indefinitely, but, having seen many curious customs in outlandish places, I can give one or two interesting facts about tribes who live in primitive simplicity or are just entering on "civilized" modesty.

The Dyaks wear clothing because it is a protection

against the heat of the sun, and in the mountains, where it is necessary owing to sudden changes of temperature. Occasionally the men are to be seen without clothes, and are, so far as one can tell, devoid of what we should call shame. The women, however, always wear clothes, and a Dyak guide assured me that this is because it prevents the sun from darkening their skins. The colour of their bodies is mellow, and it is considered an ugly sign in women if the skin becomes dark. With the Dyaks for the first time I saw clothing worn to scare enemies. Long cane head-dresses and peculiar waist ornaments are used for this purpose, but I suppose the subconscious reason is the same as that which moves witch-doctors to wear weird head and waist dresses, while the less honoured members of the tribe live as Nature made them.

In Africa, concerning the Wa-Taveita of the Eastern equatorial region, both sexes have little conception of decency as we know it, and clothing is only worn at night and early morning as a protection against the cold, being discarded during the heat of the day. On the West Coast of New Guinea, Papuans take a pride in their bodies, and the men not only go naked but employ strange devices to show off their muscular bodies. They assert that clothing is fit only for women, and, sure enough, the average working woman of the tribe does wear a kind of shawl or waist protection.

There are, however, many more tribes where the men wear protective clothing, but the women, being less liable to injury, have no kind of covering. The possibility of injury to those parts of the body which, in some tribes, are held as objects of worship, is why men wear clothing of some sort.

A close friend of mine has spent a considerable time



PUAN BLAUN IN FULL REGALTY, NECKLACES OF BONES,  
THE BANGLE'S, BOARS' TUSKS DRIVEN THROUGH THE



A PAPUAN BEBE BESIDE A MOTHER AND CHILD. BOTH  
THE CHARACTERS ON THE GIRL'S BODY





in Africa filming native life for inclusion in the big travel films exhibited in many British and American cinemas. He was not a little disturbed by the fact that whereas all the men in his jungle scenes were already sufficiently covered to pass the censor, the women were far too like Eve to stand a chance of "starring" on the screen. What he found was that the guides who went with him through the jungle wore trumpet-shaped wraps made from palm straw, while others had straw bandages. The young men generally wore contrivances which were, in shape, an attempt to imitate that part of the body which they concealed.

He also found that some of the tribes used calabashes to protect themselves, and this annoyed him intensely. A guide explained that the calabashes were a guard against thorny scrub in the bush. I asked him why he was annoyed, and at length, after considerable confusion, he explained that after the men had been trekking for hours and had tramped through water-splashes which reached up to their waists, a halt had to be made so that the calabashes could be taken off and emptied ! Afterwards they were clamped again to the body with grass and green leaves !

It is as a protection against insects that the women of some of the Indian tribes wear belts with small tassels. There is no idea of modesty behind this, the tassels being simply a protection against tiny insects. Further, in swampy regions, where the natives are really as comfortable swimming about as in mud huts, the women often bind themselves with cords. Because many of the men in the tribes with which I have travelled and lived wear scant clothing I have heard it suggested that this was to hide any signs of passion.

This, I am certain, is untrue, for primitive people

untouched by civilization are not so easily aroused. Modesty in sex is not the only thing responsible for the wearing of dress. There is the natural modesty which arises out of the ordinary functions of the body. With the exception of certain Africans who in their habits resemble animals, I have always found a strict sense of propriety.

In civilized countries, uneducated people are always more prone to discuss such matters, and I think we may take it that, in this way, primitive people often possess a more logical code of modesty. African negroes who are under Mohammedan influence are among the most licentious. With that exception, it is a fact that Europeans very seldom witness the love affairs of primitive people. There are, of course, the usual travellers' tales of sex ceremonies in the jungle, ending in a disgusting exhibition. But I can assert with confidence that they are told either to show our alleged Western superiority, or to interest from the morbid angle of sex. They are not true.

There is a good reason, and one which I have seen proved time and time again. It is not a sense of modesty which hinders love-making in public, but the subconscious desire dating back to primitive times always to be on guard. This explains why the male, no less than the female, has a sense of modesty when it really comes to the culmination of passion.

A very knowledgeable man of an African tribe once conveyed to me the impression that the mystery which has grown up round these marriage ceremonies helps to keep them private. This man was a witch-doctor who officiated at the quaint ceremonials, of which I was privileged to see a number. Some were derived from warlike motives, others from religious fanaticism,

but very many intimately concerned sex. The actual ceremonies and dancing were suggestive, but the dancers disappeared into the darkness when the feasting was over and there was nothing which could offend Western senses.

Perhaps that witch-doctor was right. Maybe it is a lack of understanding which compels primitive man to find a hiding-place when love comes upon him. The woman may not care so much, thinking only of her man ; but he feels that his desire to reproduce life is a supernatural urge. In that respect, however licentious his tribe may be, he seeks a secret hiding-place for himself and his mate.

It sometimes happens that people who do not take the slightest pride in their appearance, so far as neatness or cleanliness are concerned, are very fond of the little clothing they do wear. But this is not a sign of modesty. It is the reason why so much trade is done with native tribes in glittering ornaments. Great as is the vanity of the civilized, it is exceeded by that of the uncivilized. Gay ornaments are worn to attract attention, both by men and women. War-paint and tattoo lines are sometimes put on the body as a protection against flies and mosquitoes, and as a kind of defence against changes of weather, but I have frequently noticed it is a means of attracting the opposite sex.

Dusky tribes use bright-coloured dotted lines so that they may be successful in courting. You must bear in mind that in civilized countries happiness, from the point of view of sex, is not in any way connected with worldly success. The exception, I suppose, is that a wealthy man can make his wife as happy as he likes, or have as many mistresses as he wants. With primitive

folk life is dangerous. Living is a great adventure. A man's success in fighting his neighbours largely determines his whole outlook, and it is usually the stronger and successful warrior of the tribe who has the greatest number of wives. That is why people who go about almost naked paint their bodies as a sign of their warlike nature and, simultaneously, as an attraction to the opposite sex. The thick, dirty paint may hide the nudity of the body, but it certainly does not show a sense of modesty. Rather the reverse. I once saw a chieftain who had some thirty dotted lines on his body, from the stomach upwards, indicating the number of people (many of them wives, I am afraid) he had slain.

I have seen natives cover the middle of their bodies with soot from a camp fire in order to attract attention. This seems to sustain the contention that an absolutely naked body is less liable to arouse excitement than one partly clothed. I have heard men in civilized countries put forward the point of view that a half dressed woman is always more "interesting" than an entirely nude one, and it is curious to see this same viewpoint put into practical form by primitive people.

It would be impossible outside a medical treatise to describe some of the means used by African negroes to excite passion by the glorifying of their bodies. But nevertheless, as I said at the beginning of this chapter, the subject is not one for disgust, but rather for study, bearing in mind that the tribes are not naturally "indecent", but only follow the dictates of age-old principles.

Generally I have found that the degree of modesty affected in any one tribe is not the means of regulating the strictness of their morals, but is rather the result

of it. This seems to be the same the world over. When we confine our morals to a definite mould, as we do in the civilized world, and when clothing is general from reasons of convention, then a slight change or lessening in clothing is sufficient to provoke the passions.

With really primitive folk who normally live without clothes, tattooing, warpainting, or the decoration of the body with ornaments are used to provoke the same kind of excitement which is the result of a Western girl removing all but her underclothing. Unfortunately for certain doctors and health advocates, I cannot say that I have ever found modesty to be a deterrent to good health. With uncivilized tribes, clothing is worn if necessary for protection just as it is necessary in Europe. I have every sympathy for sunshine enthusiasts who, particularly on the Continent, are developing the nudity craze with a view to giving the ultra-violet rays a chance and who at the same time are attempting to establish a more rational understanding between the sexes.

If the climate were to change permanently in our part of the world there would be a more general excuse for the abolition of dress and we might adjust our standards of modesty accordingly. But as I have seen tribes obeying primeval impulses, wearing clothing where necessary and discarding it if unnecessary, and this without any alteration in standards of modesty, I am not in favour of setting up a false or enforced standard. Having seen people of the wilds living in a state of entire mental equanimity with regard to modesty, I am a strong opponent of false modesty. In this respect I am a modern.

Victorian bathing costumes were inevitably doomed. Modern bathing slips and sunbathing came as the

swing of the pendulum, without strong arguments from doctors. Masculine Grundys who sit on our Lidos, and make an unpleasantly close study of the female form, would have an unhappy time until they adjusted themselves to natural conditions if they were to accompany me on an expedition to Africa.

This apparent carelessness in dress in tropical people is a strain on our European morals, and here is a direct criticism of our standard of modesty. I have seen male guides who, in the ordinary way, wear loincloths, lift them, and even take them off entirely, while passing through water tracks when the clothing would otherwise get soiled.

Malay women, who wear a kind of short skirt, remove this when working in the fields during the heat of the day. Personally I find that Western people can never quite accustom themselves to tribes who go partly dressed, or who, with none of our cultivated sense of modesty, dress only to display their bodily attractions. For weeks at a time I have lived with people who go unclothed and found that I very soon got accustomed to it, so that it was quite unobjectionable. There is the æsthetic disadvantage that the old people look repulsive, but after a few days I began to realize that, with both sexes, this was counteracted by the physical beauty of the young. In fact, after a week or so, I began to think that I must have developed primitive ideas and perhaps was joining in a kind of phallic worship in taking this view of nudity.

At length I realized that it was inevitable, and that even a short acquaintance with nude people accustoms one to the glorification of the body, so that Western ideas are soon adjusted to this new style of

modesty. Blatant and obscene display is particularly objectionable to these people. They take their bodies far more seriously than some of our young people and, in spite of uncontrolled passions, the men reverence their women. This is in direct contrast to the lustfulness displayed by some types of Western men.

Naturally primitive tribes have no superior moral standard in this respect. There is a perversion of the natural human impulses in every section of the community. But it seems easier for the naked man to live a clean and decent life than for his opposite in a civilized country who has to maintain a standard of modesty forced upon him by convention, often in direct conflict with his natural desires.

In our attempts to raise the standard of modesty we are in some ways "asking for trouble". After all, in Victorian times girls blushed at the mention of "legs"! How far we have moved since then! But if a girl feels a sense of shame in allowing her ankle to be seen through a silk stocking while the rest of her body is covered, then that shame, genuine though it may be, is the result of accumulated convention. There is certainly in the West no passionate attraction about an ankle, although, of course, in China convention has built up the feeling that the foot is the key to love. A Chinaman of high degree venerates the tiny, bound foot of his mate. Trouble lies ahead when we alter our standards, because we have long passed that Victorian "modesty" which made it immoral for a woman to show a knee, yet allowed such low cut evening frocks that "savages" were horrified and regarded our women as being shameless.

We have come to a time when mixed bathing is general and when semi-naked sunbathing is popular.



There is now little secrecy about dress and some of our best designers of flimsy "undies" are men. Are we, I wonder, returning to a primitive state when the body, its shape and functions, are taken for granted and where dress is merely a matter of ornament and of pride? Clothes are necessary as a protection against the vagaries of climate, but we are nearly through with the early Edwardian period when a man was stimulated by a display of lingerie.

Modern youth is frank. We are rapidly approaching a time when only the libertine can be swayed by the display of intimate clothing and when a clear understanding of the functioning of the body and the future of the race will be our ultimate goal. I am anxious for this time to arrive. People who hear that I have lived in the wilds imagine that I must, after comparing those conditions with our own, have a solution to present-day problems of modesty. In that respect I fail, for experience has made it harder to come to a conclusion.

Within the last fifteen years, and for no apparent reason other than the enthusiasm of post-war youth for a break-away from convention, we have seen an amazing step forward in what I might call "bodily frankness". In civilized countries the wealthier classes make the first move in such change, and the poorer ones, from ignorance or lack of opportunity, lag behind. I have not found the same difference with primitive people. For many years the Riviera style of sunbathing was considered more or less immodest and a monopoly of the rich. Now it has become commonplace. The "evils" of displaying practically every part of the body have not materialized. A woman can show the whole of her back, her arms and legs. Where we still have a false sense of modesty is that a woman in full dress

should have a skirt somewhere about the knees, (omitting, for the moment, the dictates of fashion) and this must cover her underwear. If her underwear should show, even though it may be six inches or ten inches above the knee, that is considered "immodest". A bathing costume having knickers of the same length is now old-fashioned. It should barely cover the thighs. This is obviously a ridiculous dictate of modern modesty, and arises from the fact that a man is interested in a woman's underclothing—or at least women think that he is.

It is just that kind of false modesty which we must get rid of before an ideal state is reached, before men and women are removed from the restraint which now fetters their outlook and actions. It is extraordinary that, at the present time, fashion changes every few months and decrees, first, that skirts should be knee length, then that they must reach the ankles. As fashions are generally created by male designers, or are the result of a concerted appeal by the male, it is a modern sign, and a good one, that fashions are not swayed entirely by modesty on the one hand or sex on the other. If we take skirt lengths as an example, it merely shows a woman's desire for perpetual change, and in this respect she is no better than the African negress who wears no real clothing, but strings a glass ornament around her neck. To her that is better than any dress, because it is used for ornamentation and can be easily changed.

If one may judge morals and modesty by generalization, in this country we have advanced a stage in that we do not have immodest displays of the kind for which American and other visitors pay so dearly at French, Italian and Near Eastern holiday resorts.

These displays, of a licentious and distinctly unpleasant nature, are the outcome of false modesty. Men and women pay for the pleasure of seeing fellow human beings carrying out actions which, owing to convention, are never seen in daily life.

Ordinary folk in countries where dress is essential for protection would do well to understand that clothing stands for ornament, as it did with primitive people, and that it is a sign of distinction between rich and poor. Other than that there is no real necessity for it, nor ever could be, save only for warmth. In the simple life from which we have deviated for scores of generations the hiding of certain parts of the body only accentuated desire on the old principle that stolen fruits are the best. German student friends of mine, who have taken part in nudity demonstrations in German parks, are enthusiastic in dispensing with clothes for hygienic reasons. But, as they realize that any argument about the sex ethics of this scheme is their weak point, they refrain from discussing it, generalizing only on the fact that in course of time man will again get accustomed to seeing the female form naked, and vice versa.

To me that seems to be putting the cart before the horse, for in this climate we shall always now need protection for our skins. For too many æons of time we have forgotten how to grow fur ! There is, however, some hope that we shall rationalize clothing by readjustment of our standards of modesty. It will help in clearing up our outlook on sex, and will at any rate please the ultra-violet ray enthusiasts.

## CHAPTER EIGHT

### SEX AND THE BODY

A HISTORY of love would hardly be complete without a reference to the effect of sex upon the body and to the strange ideas of primitive people about matters connected with the body.

There is much that must strike a traveller in this connection which he finds it difficult to explain to the Western world. Partly this may be due to the natural delicacy of the subject, and to the fact that educated people are averse to discussing such matters sufficiently freely to enable a clear understanding of Eastern ideas to be obtained. Partly also there is the fact that much of the Eastern conception of sex and its bodily references conflicts with Western medical ideas. Doctors scoff, and the experienced traveller, unable to convince, refrains from argument.

I myself have frequently brought to the notice of medical men the queer means adopted by natives for mutilating their bodies in the worship of some god of sex, the curious maternity habits of certain tribes and their ignorance of the processes of procreation. I have on occasions met interested inquiries into what is, after all, a phase of medical understanding totally different from that encountered here. But on other occasions I have had to face not only scientific opposition but even ridicule.

Some people are not above saying, "I do not see why these things should be ; nor why the natives can

follow this train of thought with regard to sex. Therefore it cannot be 'right' ". They are, in this way, not only obstinate but misguided, for they overlook an aspect of sex which is of the highest importance to primitive people. This strange outlook must be understood by Westerners before they can hope to comprehend the primitive mind. Such matters concern birth and feticide, mutilation of the body, and the ignorance of generation. Taking East African natives as an example, it is highly interesting to see what strange ideas they have evolved.

I have considerable experience of the East African Bantu tribes, and have known many women in villages in which I have stayed. Hence perhaps I can speak with a little authority on primitive beliefs.

Bantu women are not averse to having many children. A baby is given a great welcome by the whole village, and twins are no less joyfully received. Infanticide does sometimes occur, but that is generally only when the child is a girl. It is much more common for a woman to take religious precautions against having children, for these people do not favour infanticide. I was once camping near some of these people when a woman was punished for smothering her baby. It is not general for primitive people to have strong ideas about infanticide, for they are much more interested in the living than the dead !

When a woman of the Bantu tribe decides that her family is big enough she goes to a witch-doctor and offers up prayers. The *fundi* goes into the jungle followed by the woman, and cuts from two dissimilar trees strips of bark. He knots the strip from each together and rubs the yolk of an egg on the knot, the egg being to these primitive people the sign of the curse of infertility. He then ties the thong formed by the bark

strips, and forms three more knots. Ceremoniously pointing to the one knot he chants, "You, tree, are called ——" Pointing to the other he chants, "You, tree, are called —— But you, egg, become a living thing. I do not want anything living." He ties a final knot in the bark strips and the cord is worn by the woman round her waist. The primitive belief is so strong that the woman thinks through the power of the *fundi* she will be immune from having any more children!

That, however, is not the whole story. If the woman subsequently wishes to have children, she goes again to the *fundi*, who tells her that she must unknot the cord, dip it in water and drink the water. Such an example of faith is only to be equalled by Indian religious fanatics.

Many primitive tribes, however, are much more crudely scientific in their treatment of childbirth and similar matters. The Mafulu women give their babies water to drink. If they take it, even when only a few hours old, it is considered to be a lucky sign, and the child is carried off to the witch-doctor's hut for a blessing—the father celebrating with the tribe. If the baby does not partake of the water, however, it is considered a bad omen. It is thought (or, more correctly, it is *believed* to be thought) that if the child does not take the water it has no real life and so it is drowned. I say "believed to be thought" for two reasons. One is that the custom enables the woman to make up her mind whether she wants the child or not, and it gives her the chance to dispose of it without being guilty of infanticide. The other reason is that the baby, if unwanted, is not always actually drowned, but is simply taken to the river and there, quite often, adopted by another woman who is childless.

Very much the same idea is followed by other tribes in regard to twins. I was in a native village once when twins were born, and was assured by the inhabitants that the influence of an evil spirit must have fallen upon the unhappy mother to cause her to bear twins. No blame was attached to the woman, but within a few hours both children were laid out before the husband. He selected the quieter of the two, whereupon the poor little thing was buried alive at the side of the hut. I was told that this is always the custom, as it is supposed that the evil spirit still remains in the quieter child, and that it must therefore be exterminated. I asked what happened when both children were quiet, and was informed that in such a case the longer of the two babies was destroyed.

Generally speaking, these women attend to matters of sex and to childbirth with understanding, and many tribes have a proper system of midwifery, the professional midwives being skilled in their office, although, of course, their methods smack of the primitive. With the poorer classes in India and Islam generally however, the conditions attending childbirth are often most deplorable, through carelessness, filthy conditions and ignorance.

Fehlinger is of the opinion that the slow increase in the population of uncivilized people, which is also to be noticed wherever conditions of life have not been influenced by European settlers and missionaries, is chiefly due to the want of scientific midwifery. As against this, the opinion is often met with, especially in older writings, that among such folk childbirth is extremely easy. But this side of the matter has in most cases been somewhat exaggerated. Though a natural physiological process, it is nearly always

attended with a certain amount of danger, even for the primitive mother, and this is a fact which we must take into account. It explains why, in many cases, phallic worship has fallen into disfavour, as the people realize that procreation through the power of sex is not always beneficial, since it claims a serious toll from the women of the tribe.

Savages know that childbirth is the hardest time in a woman's life, but not all have progressed far enough in study of the body and in a knowledge of physiology to be able to render efficient assistance at the time of need. Through superstitious fear of the mystery of life I have known a woman left entirely to herself in that vital hour. In other cases methods have been used which were not only inefficacious, but definitely harmful. Manipulations and bathings have been resorted to which are decidedly dangerous, but which it is out of place to mention here as having little connection with the history of love and sex.

With some tribes I have found a curious religious attitude towards feticide, and it is rather strange that some of the old phallic religions did not embrace this aspect of sex. We can gain little knowledge of the ancient practice of feticide from writings and inscriptions in stone discovered by antiquarians, and we must judge mainly by the methods employed to-day by uncivilized people. It is not difficult to do this, and for a reason which has a direct bearing on sex. The contact of primitives with Europeans generally means an increase in feticide, this being partly a result of the enticement to loose living which acquaintance with European culture so often brings about.

Primitive man discovered the effect of many medicinal plants by taking them and noting the result.



In just the same way he found out the effect of many such plants for purposes of feticide. This was not a big step in the primitive science of the witch-doctors, for many of the substances found effective in feticide were things that served primitive man as food. Nutmeg and papaia kernels were his condiments, and he soon found that they had medicinal uses.

There were many things, too, which were used in hunting, and in poisoning animals and fish ; these provided him with other medicinal methods of feticide, and so, too, did substances such as an aperient, which taken in large doses was found to be a strong feticidal agent. Unfortunately, many of such primitive methods brought about the death of the mother, and this was an important factor in the history of sex. It meant that in extreme cases there was a shortage of women, a serious biological disadvantage causing acute economic conditions in a number of cases. Secondly, a continual and serious toll of motherhood in childbirth, as sometimes occurs in a tribe, for a considerable period means that primitive people may become fearful of having children, a state of affairs which may place restrictions on their regard for sex and change their outlook with regard to it. Obviously, if the local religion is in anyway connected with love and sex, the difficulties of childbirth and consequent deaths will in time undermine reverence for that religion, and this may account for the gradual decline of some forms of phallic religions. It is not a very definite connection, it is true, but over a number of generations a growing prejudice can be of the greatest importance.

There is one weak link in the connection, and that is the ignorance of the process of generation. There are tribes the members of which do not place any

connection between mating and the occasion of childbirth. This certainly cuts out the possibility of a difficult childbirth having an effect on sex and sex religions, but as it is far from general (being now found only in isolated cases) this is no proof that it has not had a great effect on phallic religion.

I have met tribes which, although they are now fully aware of the consequences of mating, were obviously ignorant of those consequences generations ago, and this early ignorance shows itself in their religious beliefs and ceremonies. Certain well-known authorities, such as von Reitzenstein, believe that there was a time when such ignorance was general, and they adduce examples which are intended to show that such a state was once common with practically the whole of mankind. I admit that it is only within the last three hundred years or so that we have grasped the fundamental medical facts connected with sex, but that is not proof that there was ever a general period of complete ignorance in the case of all mankind.

I can only account for such instances of ignorance by the fact that primitive people do not bring into connection phenomena separated by wide intervals, as is the case with mating and subsequent childbirth. There are cases in Africa and elsewhere of curious sexual and religious reasons for ignorance of the process of procreation. The Arunta, for instance, believed that at the death of a person his spirit returned to a special tree or rock, out of which it came, and which is called *nandcha*. It remained there until it once again thought fit to enter a woman's body, and so return to the world of the living. These spirits were called *iruntarinia*. The natives believed that before the first

rebirth of an *iruntarinia* there came another spirit (in every case) from the rock or tree, and this double of the original *iruntarinia* was called an *arumburinga*. This latter spirit always remained a disembodied and close companion of the *iruntarinia*. It is said to remain invisible and followed the other spirit when in human form. To certain people, such as witch-doctors, the *arumburinga* spirits were not only visible, but they could be spoken with. There is supposed to be a whole theory connected with this "subconscious spirit" belief of the natives ; but the main fact is that the *iruntarinia* spirits are given the credit for producing life in human form. Obviously with such a people, a true phallic religion is impossible, for there can be no connection between sex and childbirth.

It is quite common to find a belief in the rebirth of spirits, and some primitive peoples think that the sex changes at every birth, so that the ancestral spirit once takes the form of a male and then that of a female. In tribes where morals are lax, and where there exists almost a state of promiscuity, it is not difficult to understand a certain amount of ignorance about matters of childbirth.

A strange idea, but rather a kindly one, having a bearing on habits of sex, is that of the tribes who think that a child is so much the reproduction of the father that, both during birth and early months, or even years, of the child's life, the father must eat and even think for the child ! With a tribe which practises this kind of thing it is quite common to find that the father accepts nearly all the responsibility when a baby is due. He takes a special diet and ceases work. It is the father who is praised after the baby is born. During and after the various ceremonies connected with the birth, the

father fasts or eats only those things which the witch-doctor knows the child could eat. It is thought that if the father eats meat it has the same effect as if the child ate it. The father is the witch-doctor's patient in so far as he feels himself one with the child.

There is no doubt that if these ideas were general there would have been fewer phallic religions in the history of the world, for there would have been less glorification of the male. In these tribes the child is considered the reproduction of the father and

for the sake of the helpless unintelligent creature, representing a miniature copy of himself, he must behave as if he were a child to whom no harm must come. Should the child happen to die in the first days, how could the father, with such a view as he has, doubt that he is to blame, seeing that he has eaten indigestible things, particularly as all illnesses are due to the fault of others?

This state of affairs, strange as it may seem to us, is typical of sex peculiarities of primitive people. A still further evidence of peculiarity is mutilation. It is almost impossible to describe the way in which some natives carve their bodies in order to please their gods, to gratify their fancy, or to heighten their personal attraction.

Among some Mohammedans in Asia, and among negroes of Northern and Middle Africa, a Western style of mutilation is carried out on boys, and girls are not immune from a somewhat similar form of bodily treatment. With girls, the mutilation consists merely of a small incision. Sometimes this ceremony is performed on girls during the celebrations preceding the marriage night—though there is no medical reason why this should be done. The methods used in the mutilation are crude and unhygienic, and it is amazing that the women can stand it.

If we are to judge by the carvings in Egyptian temples and similar ancient records, the mutilations practised by savages nowadays are not so very different from those of centuries ago. What connection is there between this mutilation and the general history of sex? There is an intimate link: much of it has a religious significance, and in some of the old phallic religions a form of disfigurement was necessary in the case of males in order to please the gods. It is more difficult to find reasons in the past for the mutilation of womenfolk; but it was often more a religious reason than for the purpose of self-satisfaction or vanity.

Among some of the tribes of Indonesia there are mutilations which are similar in character to those carried out thousands of years ago in Egyptian times. The males are mutilated with little sticks known as *palang* or *utang*, and these are replaced on journeys, or at heavy work, by feather quills. Some of the tribes have elaborate ceremonies for these mutilations, which are equal in their complicated nature to the chief ceremonies of the age-old sex religions and phallic worship.

The pastoral tribe of the Nandi, in East Africa, have a very elaborate ceremony in connection with the mutilation of boys, and I cannot help comparing it with the old phallic revivals for the introduction of boys into full manhood. I will describe this, for it is typical of the many ceremonies which take place in India and Africa.

The ceremony begins at the time of the first quarter of the moon. Two or three days before the mutilation the boys are given over by their fathers into the charge of old men called *moterenic*, as many as ten boys going to two of these men. The *moterenic* and their pupils

betake themselves to a neighbouring wood, where they build a hut in which they spend the six months after the ceremony. The boys have their heads shaved, and as the ceremony draws near are heavily "doped". Warriors visit the hut and take away all the boys' clothing and ornaments.

Then young girls visit the boys and give them a part of their own clothing and ornaments. After the boys have put these on, they inform their relations of the forthcoming ceremony. There is dancing on the next day, which is yet another link between this kind of ceremony and the old phallic festivals.

After the dancing, the warriors draw the boys aside to discover from their expressions whether they will behave in a cowardly or brave manner at the ceremony of the phallic mutilation. After this examination the boys receive necklaces from their girl friends, and a procession is formed with a *moterenic* at the head and tail of each group of dancers. Four times they have to crawl through a small cage, where warriors are stationed at the entrance with nettles and hornets. With the former they beat the boys on the face; the hornets they set on their backs. It is all elaborate teasing.

A fire is kept burning in the middle of a large hut, around which old men are seated. Each boy has to come before them and beg for permission for the phallic mutilation. He is questioned about his early life; if the old men think that he has told an untruth or is hiding something he is thrown among nettles. If the old men are satisfied with him, the price of the ceremony has to be arranged, whereupon the boys are led back to their huts. There the warriors and elders assemble the next morning, and at dawn the first stage

of the ceremony begins. If the boy's face shows signs of pain during the mutilation he is given the name of *Kilpit*, and is not allowed to attend later phallic ceremonies or the children's dances.

For a few weeks after the first and second parts of the horrible ceremony the boys are not allowed to use their hands when eating, and are constantly attended by the *moterenics*. They continue to wear girls' clothing supplemented by a special headdress which almost entirely hides their faces. Not until three months later, when the boys are quite well again, are they allowed out: then they have to go through a special ceremony, during which they must dive repeatedly into the river. If one of them should meet with an accident, his father has to kill a goat. Only now may the boys move about freely, but they still have to wear the girls' clothes and the special headdress. They must not enter a cattle kraal, or come near the cattle; they are not allowed to be out of doors when the hyena howls! This period of semi-seclusion lasts about eight weeks.

Its conclusion is celebrated by a great feast. Still more ceremonies follow, and again a feast, after which the boys finally enter the status of manhood.

These ceremonies (and there are many others like them celebrated in different parts of the world, affecting both boys and girls) no doubt impress Western people as being particularly horrible and pointless. That they are repulsive to our ideas is admitted, but it is incorrect to regard them as pointless.

They mark a great turning point in the life of a boy or girl. They entail the endurance of a great deal of pain, which results in the victim emerging with the halo of a hero or a heroine. They are, as it were, a

milestone marking an event in life which would otherwise pass practically unnoticed, for most of these phallic ceremonies take place at the age of entrance into manhood or womanhood. They are phallic in character, and the close examination of the modern type of ceremony leads to interesting speculations on the horrors of phallic mutilation in days gone by.



## CHAPTER NINE

### WHAT LOVE MEANS

IN Bombay lives a friend of mine who, greatly to the disgust of her British friends and relatives, married an Indian student. She did so while he was in England "walking a hospital", and when I returned a year or two ago I went ashore when the boat stood off at Bombay and spent the day with her discussing matrimonial problems. She spoke as vehemently as I have ever heard any woman speak on the cynicism she had met before leaving England with her husband for India.

In her opinion half the educated women in England do not know what love means. She must evidently have found the meaning of real love, for I have very rarely seen a happier couple, and this in spite of Kipling's dictum. Whether or not they were really in love before they married I cannot say. The Hindu was certainly anxious to get a white bride, and she was fascinated at the prospect of marrying into India. I should not be at all surprised if love had grown up between them after the marriage. It very often does, in spite of what cynics say, because propinquity and similar tastes make for understanding and sympathy.

I have picked out this case from amongst many I have met because it is an extreme. When colour marries white, there are always people who say that sex relations or business necessity are the cause of the union, and not true love. Like most people who generalize, they are often wrong. In many cases, provided

that they realize what love really means, the rest does not matter. We are better off in this direction with European civilization. It has advanced slowly for centuries, and we have no patience with the hareem idea where a woman is shut up like an exotic plant in a glasshouse and is not allowed an equal footing with men or to associate freely with them.

Anyone who has travelled in the East will tell you how much more usual it is to find societies in which better-class women are more or less entirely shut up than it is to find those where women do the daily work while their men live in comfort. In European civilization the selection between the sexes must be regarded in conjunction with certain qualities. Love is provoked through these qualities, which are mainly moral, emotional and intellectual. Any little thing, no matter how trivial, may cause a man to love a woman or a woman to be strongly attracted towards a man. Generally it is an outward sign of some striking intellectual or emotional attraction. Sometimes it is not easy to say where physical or mental attraction ends and genuine love begins. We are lucky in that the higher our civilization, the greater the preference given to these praiseworthy qualities when considering the question of love.

I do not believe in old slogans which have been created in order to explain just what love means. You often hear that "opposites make good mates". Up to a point this is psychologically and physically true. I have found, for instance, that dark-haired people marry blondes very happily. But that, in a very minor way, is the only justification for the slogan. If love is excited by contrast, it is only so within certain limits. If the contrast is very great, sympathy is excluded, and the

difference in temperaments does not make for a happy union ; it is, in fact, a great provocation. Already I find I have referred to sympathy in trying to explain what is meant by love. It is so difficult to dissociate sympathy from love.

If two people are really in sympathy there must be mental harmony and, as wireless experts would say, each is tuned in to the other. In certain forms, sympathy may imply a kind of condescension. Then, of course, happiness is impossible, for the two never feel on an equal footing. But in genuine cases with normal people sympathy is the stepping-stone to love, and if you analyse what sympathy means (which is not so difficult as trying to analyse love) then you will be well on the way towards finding what love means.

The great difference between tribes in primitive countries and between societies in civilization is the result of lack of sympathy. That is why we find (to prove another old slogan) that "birds of a feather flock together". Where sympathy exists between the people of one society you find love. Marriages are made and the society grows in strength. In civilized countries caste is still very strong, yet we presume to laugh at Hindus for their adherence to an age-old system. In the West, it is a rarity to find a successful marriage between people who have a different degree of culture. Each class marries within itself as a matter of course, an innate wisdom which has been proved by experience.

If an earl marries a pretty chambermaid, it is not because of sympathy, but because of a temporary infatuation, or maybe the girl has an old head on young shoulders ! In India and Africa, I have found that tribal barriers are maintained because the people

marry among themselves and are frightened of associating with strangers. This, it seems, is natural enough with the men, but not with animals. The people of one tribe are generally too proud to intermarry with a different stock. In Guiana, for example, the Indians do not marry negroes because they despise them. There are some people who cast out and even kill womenfolk who misconduct themselves with white men. To digress for a moment, I have met tribes where this sort of thing was encouraged, but that does not in the least help us to discover what love means.

It is my experience that with primitive people the barriers between tribes and societies are much more marked than in our own country, and it is just as well. It ensures that love, or whatever feeling exists in marriage, is genuine. With people who cannot reason for themselves there is a natural dislike of intermixing and thus the stock is kept clean. Nothing tends to pull down the barriers which separate the various classes of society so much as modern civilization. The result is that all kinds of curious attractions occur between all sorts of people. It makes it so much more difficult to determine true love and to distinguish between that and other relationships.

Religion to-day has lost part of its original power and appeal, so that we cannot regard it as a factor which keeps the classes separate. There are a few exceptions, and I should be doing the Jews an injustice if I did not say that, from the racial angle, it has been a religion which has kept the Jews a singularly pure race. I believe it to be a fact that, though the Jewish law does not recognize marriage with a person of another belief, there are instances of such unions even in the early days of the tribe of Israel. Yet even nowadays,

when there are so many modern Jewish theories, it is rare to find mixed marriages. There must be hundreds of pure Jewish marriages for each mixed one.

In London, Berlin and New York it is rare to find sympathy between those of unequal ages, since likes and dislikes naturally vary according to the age and custom. This is by no means the case with savages, and that is why unions are often found which, according to our ideas, cannot possibly be based on love. For example, in quite a number of tribes young girls will marry old men, especially if they are chiefs, for then at least they are sure of protection and something to eat. No one can blame a woman for choosing a mate who will give her protection, for in this selection she realizes her weakness. With us property and money take the place of working ability and strength among primitive people, but the root idea is exactly the same. Love at first sight generally means a sudden sympathy for a comparatively trivial reason. If that sympathy is founded on basic ideas, love may become permanent. Often it does not take long to find if love exists. Really I do not know why it should, although I appreciate the fact that in Europe or America it is not so easy to sum up possible husbands in a day or so. But with primitive races it is quite easy. A man's strength and capabilities in hunting can easily be judged when you live in the jungle. In England, habits and civilized *finesse* are so much more important, and hence more time is needed to find out if you look at Sunday cinemas, golfing on Saturdays and two nights a week at the club in the same way that he does! I have shown that while it is difficult to distinguish sympathy from love, sympathy is actually only the "kind of feeling". In itself, love is inseparable from sexual attraction in one form or

another. This is true even where no real mating is intended or even possible. The factors which produce love in these cases are just the same as those which would stimulate passion.

The elements of this feeling are health, youth (generally) and beauty. But the psychology of love is by no means exhausted in this meagre summing up. I should like, if it were possible, to find the dividing line between the mating of animals where no love (as we know it) exists, and that of human beings where there is some kind of attraction by mutual sympathy which passes for love. It is extraordinary that, in animals, mating is the natural result of animal tendencies. While this is infrequent between inferior animals and unhealthy ones, and is stronger between those having fit and healthy characteristics, it is not a product of similar sympathies. At some stage between the animal and the child of *homo sapiens* there must be a line where mating is the result not of animal passion, but of carefully considered attractions.

I have lived among Africans where, at first, stark immorality appeared to exist, because although the unions were fairly permanent they were, at the outset, the result of no real affection. Yet these people are anything but animal-like. The healthy people mate and are most productive of children. The unhealthy ones do not. This shows a crude knowledge of eugenics, or the results of non-eugenic mating, and implies the first important step in love, namely a union between those of similar habits and qualities.

Amongst savages where women are won by force of arms, it is the stronger men, and hence those fitter to perpetuate the stock, who get the best brides. This is mainly conquest, which I have described at greater

length in the Rights of Man, but I do think it is the commencement of love. The man chooses the woman he likes because she is strong and healthy, fit to be his mate and to bear Samson-like children. He may have no affection at all for her in the way we know it, but, after all, his selection is just the same as that adopted by young men in Birmingham or Brussels, who are on the look-out for a "pal", a good housewife, a wonderful mistress and even better mother.

I find it difficult to explain what love means by illustrating the methods of tribal selection. It is easier to consider the process in Western countries where the combination of sympathies which we know as love has progressed to a higher state, so that love exists even when marriage is out of the question. Consider the average man of to-day. At twenty he has no use for marriage and prefers sport. Then, maybe, he meets a girl who appeals to him in some peculiar way. Probably it is an attraction he has never before experienced, for in the preceding years he has had no time for women (unless he has made them a hobby). The attraction which this one girl so suddenly exerts depends on his own habits and mode of life. It may be a contrast or it may be a similar taste.

He, of course, does not regard it in the same light. When it happens to a woman she most likely thinks of it as "love at first sight", whereas he would think you "mushy" if you suggested that he was in love. If it is based on contrast, the attraction may disappear, but should it be the product of similar sympathies and the two see much of each other the affair will progress. More points of sympathetic contrast may be found, and eventually love develops. On the other hand, the sympathy may not be very real.

This occurs often enough when two people who are pleasantly in love find after a while that they tend to get bored with each other. The man quickly finds that he is not really in love at all, but that the attraction of various interests which at first pleased him is now disappearing. Quite suddenly he finds another mate. He meets a dance-partner who offers something quite different. The girl is probably of quite another type altogether. He realizes that here at last is a definite mutual interest which has deep attraction.

All of us, when of a marriageable age, have our own ideas of the kind of person who attracts us most, and whom we should be most likely to love. Based on our upbringing and mode of life, we have our own conception of the attractions which result in love. As these vary, and as love is a nebulous affair, it is impossible to define it without considering these sympathies. With aboriginal peoples the ability to conquer and to overcome physical difficulties is frequently the main one. In civilized states, power, or the enthusiasm which begets power and money, is the most likely cause. In both cases the ultimate aim is protection for the woman and a sense of duty and responsibility for the man.

Real love demands a wide range of responsibilities which culminate in marriage. Without responsibility, it is mere sexual and animal-like attraction. True love means so deep a consideration for the one man or the one girl that all responsibility is gladly accepted. Just *what* responsibility depends on circumstances. With us life is so machine-made, and the spirit of adventure is so nearly dead, that love has become a pale affair. In the dark places of the earth, where the stark necessity for protection is uppermost, a woman is attracted to



a man mainly because he is strong and can clothe and feed her and her children, rather than for any sense of harmony of the finer feelings.

So far as the Western world is concerned, I think that all those things which make a marriage a success can be classified as factors which define love. Sufficient means to maintain a family, sympathy, understanding and a general appreciation of the finer feelings are the things which result in a successful marriage, and these are surely the chief factors in true love.

Love is a curious thing in life. The very word is curious. Experts say that it is connected with the Sanskrit *lubh*, to desire, and in Anglo-Saxon the word *lufu*. There is the old saying that "love and lordship never like fellowship", and certainly it is true that lovers, if not princes, cannot brook rivals. That much I have shown elsewhere, and although the marriage customs of many tribes are strange to our ideas, mating being permitted in almost a promiscuous fashion, true love itself cannot admit of sharing.

That seems to be a vital proof of the elements of possession and of selfishness in love. If youth is intolerant, love is ten times as blind and as selfish.

"Love in a cottage" is perhaps one of the best proofs of the general selfishness of love, for a marriage without sufficient means to maintain one's social status is not often a success. When poverty comes in at the door, love flies out at the window, or so the proverb would have us believe, and as the divorce courts are often full of people who are suffering from the effects of poverty in some form or other, it would seem that this dictum is a correct one.

Keats says that :

Love in a hut, with water and a crust,  
Is, Love forgive us !—cinders, ashes, dust ;  
Love in a palace is, perhaps, at last  
More grievous than a hermit's fast.

If love were entirely selfishness, and if it implied only the desire for personal or physical satisfaction, then it would not have withstood the test of ages, for we have a clear distinction between love and passion.

There are fine examples in history—and also in domestic history, which has never been written—of love which has conquered physical and personal disability, and it is pleasing to think that a force which is so intimately connected with sex can be so potent a mover in the real things of this life.

I have met "Darbys and Joans" who, long past the age when sex is of importance, are nevertheless the best of lovers and the best of friends.

Love is, if one can judge by such examples, the highest peak of affection between opposite sexes, whereas true friendship only can exist between people of the same sex. Omitting the inevitable results of sex appeal, love is therefore, as an entity, of a higher order than friendship and should be stronger ; for it is bound not only by a mutual admiration and common interests, but by the natural attraction between sexes.

Love may be weak in the Western world. It often is. I expect that is because it is more boasted of, and therefore actually less in existence. In the East I have seen wonderful examples of the strength of love, and this has helped me to clarify my ideas of what love means.

Men and women have undergone immense hardships and physical discomfort in order to help their mates, and yet these examples have generally been

most shining with the tribes where love, as we know it, is not generally supposed to exist.

Love must also imply a strong sense of duty. This is especially the case with the primitive people where there is little liberty of choice for the women, and they are often "engaged" to a boy when they are born, or even before they are born !

In India I have come across many people who were first brought together by their parents in this way, and yet love, inspired by a sense of duty, has managed to make a success of the unions.

In primitive tribes, where the girls have a large measure of freedom in the choice of a mate for life, it is interesting to see what kind of love is the basis of the attraction. The Maoris have a proverb : "As the kahawai" (a fish which is very particular in selecting the hook which most resembles its food) "selects the hook which pleases it best out of a great number, so also a woman chooses one man out of many !"

The authority Mariner supposed that, in Tonga, perhaps two-thirds of the girls had married with their own free-will. It is said of the natives of Arorae that "in choosing a husband, the lady sat in the lower room of the house, and over her head were let down through the chinks of the floor two or three coconut leaves, the ends of which were held by her lovers. She pulled at one, and asked whose it was. If the reply was not in the voice of the young man she wished to have she left it, and pulled at another leaf, and another, until she found him, and then pulled it right down. The happy man whose leaf she pulled down sat still, while the others slunk away."

John Davy, in his *Account of the Interior of Ceylon*, remarks that there are many curious factors which,

in a bodily way, make for love. He says that the Singalese are great connoisseurs of the charms of sex, and have books on the subject and rules to aid the judgement. It is said of the ideal lovable Singalese woman that

her hair should be voluminous, like the tail of a peacock, long, reaching to her knees, and terminating in graceful curls ; her nose should be like the bill of a hawk, and lips bright and red, like coral on the young leaf of the iron-tree. Her neck should be large and round, her chest capacious, her breasts firm and conical, like the yellow coco-nut, and her waist small—almost small enough to be clasped by the hand. Her hips should be wide, her limbs tapered ; the soles of her feet without any hollow, and the surface of her body in general soft, delicate, smooth and rounded, without the asperities of projecting bones and sinews.

There you have, in fact and in other words, a précis of the Song of Solomon.

Every race has its own standard of beauty, and it is of such standards that love is born. Alexander von Humboldt long ago observed :

Nations attach the idea of beauty to everything which particularly characterizes their own physical conformation, their natural physiognomy. Hence it results that, if Nature have bestowed very little beard, a narrow forehead, or a brownish-red skin, every individual thinks himself beautiful in proportion as his body is destitute of hair, his head flattened, his skin more covered with "annatto" or "chica" or some other coppery-red colour.

Love is necessarily largely influenced by sex attraction and the special physical attractions (often artificial) which develop it, as I describe in another chapter. Therefore it is to these attractions—and the fundamental reasons for them—that we must look in order to analyse the love standards of each tribe, country or nation.

## CHAPTER TEN

### THE "RIGHTS" OF MAN

SOME time ago I met a judge on board ship on the way back from India, and conversation turned towards popular topics. A famous divorce case was then attracting a good deal of attention, and naturally he and I engaged in argument on the subject. It happened that during the trip preceding my return to England I had been investigating the customs of certain Indian hill tribes and had been rather impressed by the difference in status that appeared to exist. The "rights" of man were in many cases so entirely different from what we are accustomed to accept in our own country.

The judge admitted that the subject was one which might well come up for revision in the English courts. Quite seriously, changes may have to be made, for it is not only the much-talked-of "emancipation of women" which is a pressing cause, but a general broadening of views which brings new standards in its train. The present conception of the rights of man is not necessarily wrong, but we must remember that they are not modern, nor do they in all cases coincide with modern needs. We have accepted such rights from past generations without stopping to consider if they were suited to present-day people.

I will not attempt to put forward a new theory without argument, but rather to show the customs in other parts of the world amongst people who, though they may not be so "civilized" as we are, are not so

influenced by confusing circumstances. Few people remember that in Scotland, prior to the Reformation, a practice existed called "hand-fasting", which is a curious example of the ancient idea of the rights of man, and which may be characterized as unrestrained freedom of sex before marriage. Hand-fasting, in fact, is an idea which some modern extremists are trying to revive.

It worked in this way. At the big public affairs and sporting events of the year in Scotland, the marriageable men selected girls with whom they lived for twelve months, generally until the same fête or event came round on the following year. At the end of this period both parties were accounted free. They might live singly, or, if they preferred, unite in conventional marriage. If history is to be believed, this hand-fasting was officially recognized by the authorities, and was indeed regarded as a very sound and practical idea, for it ensured that the ultimate unions would be happy, that the man could prove his power to support a wife and household, and that if the couples found themselves mutually unsuited they could part without stigma.

When we begin to investigate the rights of man among primitives, we have to discount the value of our evidence by the amount of the freedom in matters of love and sex which results from custom and climate. For instance, nowhere are unmarried people of both sexes less restrained than among the savage nations of India and Indo-China. In the formation of the laws governing men's rights, therefore, these people are biassed by their natural conditions and mode of living. It must not, for example, be assumed that there is great promiscuity among them. In many parts, and

in spite of lack of restraint, prostitution is almost unknown, for there is ample opportunity for intercourse in the everyday way of life. It is considered most disgraceful for a woman to lower herself in this way as a means of livelihood.

In olden times there were many strange customs. Ancient writers tell us that at a marriage feast among certain Libyan tribes the *jus primæ noctis* was accorded to all guests, and in the province of Manta, in Peru, marriages took place only on condition that the bride should first yield herself to the relatives and friends of the bridegroom. This was definitely part of a ceremony, but the rights of man have undergone great revision since those days.

Occasionally you come across traces of phallic worship. In Armenia, for instance, it was formerly the custom for the daughters of good families to consecrate themselves to Anaitis, a goddess of sex similar to Mylitta of the ancient Greeks. The consecration meant that they vowed to give themselves indiscriminately in the temples to the worshippers of Anaitis. Further, in the valley of the Ganges there were virgins who offered themselves up in the temples dedicated to the Juggernaut, and I have met Indian priests who even now not only support this type of sacrifice but claim to have witnessed it.

Strictly speaking, that cannot be regarded quite so much as an extension of the rights of man as a curious development of sexual promiscuity fostered under the guise of religion. There are, however, ample proofs that these religious "rights" were given sincerely even if not always willingly. The extension of the right of *jus primæ noctis* to all the guests at a wedding is to our way of thought a bestial type of hospitality, but, as



SEMI WOMEN OF WORK IN VILLAGE



BUILDING A HOUSE - A PRIMITIVE  
MALAYAN TRIBE



FUTANI WOMEN OF AFRICA ON SAFARI





has been pointed out, it is quite in accordance with savage ideas, and analogous to another custom which occurs much more frequently and evidence of which is to be found even at the present time, namely that of the lending of wives.

Speaking of such "rights" among many uncivilized people, it is quite customary for a man to lend one of his wives to a stranger who comes to stay in his hut, and especially to a favoured guest. It is not always a wife who is offered, or who offers herself. Quite frequently it is a daughter, a sister, or even a family servant, and, amongst others, the people of Madagascar are very strict on this point. Strictness is observed in regard to wives (even when there are more than one), a fact which seems to show that the lending of wives and other members of the family does not appear to weaken family ties or imply a looseness in family affection. It is often quite in order for a stranger to expect as a right hospitality to be extended to him in the way of a daughter of marriageable age, or a sister. Though I cannot claim to have seen evidence of this practice, a Tungus will offer to lend his sister or daughter to a friend who comes to stay with him.

Nor is this done in wanton spirit, for where I have occasionally seen evidence of the lending of wives it has been done in a spirit of friendliness, and without any immoral motive. The temporary present of a wife is, as in Africa, one of the greatest honours that one man can do another. In fact, there are several sayings which are repeated between friends as evidence of friendship, and which imply the willingness to exchange wives, or to extend hospitality to the extent of lending a wife. These are friendly tribal salutations, and which are frequently made between amicable

chiefs without the exchange ever actually being made. They are indeed just like our "God-speed", or "Good luck", but the words used convey the meaning of sex, and express the wish on the part of one man to offer his wife to his friend. Unfortunately, it is quite impossible to put into print the actual phrases which are used.

Eskimos have somewhat the same idea, and it is considered an act of real hospitality for a man to take a guest into the bosom of his household and "lend" him a temporary wife. Here also local conditions play their part. At certain seasons the Eskimos go about practically naked in their houses, their heavy fur clothing being kept only for use out of doors. Unless there was this curious custom of lending wives it would perhaps, in the circumstances, be difficult to maintain any standard of morality.

An important question is whether the right of *jus primæ noctis* has ever prevailed in Europe within comparatively recent times. Dr. Karl Schmidt is one of those who maintain that the *droit du seigneur* never has existed in Europe, and that exaggerated reports handed down from generation to generation have been the cause of a quite incorrect supposition. On the other hand, there are those who maintain (with apparent proofs) that a similar right was accorded to the higher clergy in France during the Middle Ages. A friend of mine who travelled in Russia during the late 'eighties says that he actually met elderly women who were the victims of the custom. In some of these cases, though, such proof may not be the result of the rights of *jus primæ noctis*, but rather of might being greater than right. There are theorists who maintain that the *droit du seigneur* is a relic of early promiscuity, and that

whereas this freedom had previously been general with all classes, in the Middle Ages the privilege was taken away from the lower and transferred to the ruling classes, who thus appeared to have a *droit du seigneur*, but who were actually exercising a right that had previously been a simple *jus primæ noctis* applying to practically every fit man. But this argument is a little too far-fetched, and the tales you hear of the horrors of the *droit du seigneur* law in France in pre-Revolution times do not savour of general promiscuity, for this must essentially be of a friendly nature.

In the *Russkaja Starina* ("Russian Antiquity") there is an interesting description of the *droit du seigneur* in operation before the emancipation of the serfs.

One of the Russian landlords would often stroll late in the evening about his village to admire the prosperous condition of his peasants. He would stop at some cottage, look in at the window, and tap on the pane with his finger. This tapping was well known to everybody, and in a moment the best-looking woman of the family went out to him. Another landlord, whenever he visited his estate, would demand of the manager a list of all the grown-up girls. Then the master took to his service each of the girls for three or four days, and as soon as the list was finished he went off to another village. This occurred regularly every year.

There is certainly nothing about this which hints at communal marriage, or a previous state of promiscuity in the place where the *droit du seigneur* later existed.

To consider the other side of the picture, let us examine the conditions which obtain in countries which are not by any means stricter in their regard for morals than those which I have mentioned in connection with the *jus primæ noctis* and the like. There are just as many tribes where mating outside legitimate marriage is considered a mortal disgrace as there are those

in which exceptional freedom obtains. Although the marriages of the Aborigines of Australia were not celebrated with any special rites, it must not be supposed that there was promiscuity, or that the rights of man were unrestricted. As a matter of fact they were confined by social and economic conditions much more than by man-made laws created to govern sex relationships. This is generally what happens in any civilized community where living is fraught with danger, and where a strong social foundation is needed to keep a community in existence.

Amongst the Aborigines, when a man obtained a good wife, he kept her as a treasured possession so long as she was fit to help him and minister to his wants. There was evidence of love which caused the unions to last long after the springtime of happiness. It is true that after the Aborigines were brought into contact with the whites there were many women who corresponded to the prostitutes of modern civilization, and the perfect unions of the former state were not so common. But that is what generally happens when a primitive people make first contact with a "higher" civilization.

While the immorality of certain savage tribes is considerable, there are numerous communities in which mating out of wedlock is rare, and this is often considered a crime. By some of the independent tribes of the Philippines chastity is held in great honour, not only among married women but also among the young girls. Further, in Nias, both the seducer of an unmarried girl and the girl herself are put to death. In tribes where there is no actual punishment for lack of chastity there is very frequently a peculiar attitude towards those who are unfaithful. I have witnessed

instances of this, and have seen primitive people shrink from an unmarried woman who has a child, even though she may be working in the fields with the baby strapped to her back. I have seen unfaithful married women similarly shunned. It is difficult to get behind the native mind and understand the true reason for this, but inquiry seemed to show that while having no personal animosity against the people they shun, the natives feel that the unfaithful must be offensive to the gods and the superior powers. It is rather a pity that such firm beliefs are not more common amongst those who practise Western religions.

In some tribes the rights of man are so restricted that it is really a wonder that some of the people ever marry at all.

There is a people in Burma where the young folk of each sex live in special wooden huts at the opposite ends of the village. Sons and daughters live apart so soon as they reach a marriageable age, and when they happen to pass each other they avert their gaze so that they may not see each other's faces. Kaffirs, both men and women, have to live in strict continence between their various feasts, and the punishment for any contravention of this rule is banishment from the community. Here again economic conditions come into play. Subconsciously the Kaffirs must realize that, in working and fighting, sex restraint is highly necessary, and with primitive people something stronger than will-power is needed to endure that restraint. A girl who disgraces her family is banished, and I have known instances of the seducer being flogged.

It would appear that in more civilized countries a lower price is set on chastity than in more primitive regions, and, ridiculous as this may first appear, the

reason is the greater economic necessity for chastity among the less civilized folk. It would be difficult to imagine a magistrate in one of our courts ordering the "cat" for the seducer of a young girl unless it were proved that he had used violence. But there are many tribes where laws exist against the seduction of *all* women, no matter of what age. Just why we should be inferior in this respect to primitive people, and why our law should set an arbitrary age limit to the legality of seduction, I cannot explain. I do not, however, infer from this that I should like to see drastic alterations to the law as it now stands. Possibly in time to come there will be real necessity for such alteration, but at present, economic conditions make any legal limits to our present standard of living in matters of sex, and to the rights of man, quite unnecessary.

As a matter of fact, as civilization progresses so does the natural "age of consent" vary; I mean literally the *natural* age of consent, not that made by law. An Indian girl, for instance, of twelve years old is very much more a woman than the average British or American girl of the same age. Many, in fact, are married at twelve or thereabouts, and although child marriages in India are largely a legal fiction, I have known many couples who entered wedlock while only just in their teens.

There is no need for me to deal with the less natural of the rights of man, such as incest. These are not problems which confront us to-day, except in rare cases. Primitive men soon found that children of unsound constitution were born of nearly related parents, and although I have known several examples of incestuous "marriages" in African tribes, I have far more often found that shame attaches to this kind of thing.

It is curious that divorce and other modern problems of the Western world which come within the meaning of the rights of man have never troubled less civilized people. The result is that we can learn little of these questions from the habits of less civilized people, for they have not yet had to face them. Our modern problems are a penalty of progress, and are another proof that local and economic conditions affect standards of morality and sex matters in general. Where living is harder there are, even with the primitive tribes, far fewer instances of marital unfaithfulness. In uncivilized countries, where there are no laws to restrict the size of a man's household, I have found that even if all the wives are not adequately supported the better-looking ones at least receive adequate attention, and the community as a whole is quite happy. One scarcely dares think what would happen if the economic conditions of these countries were to change in a night, and the people found themselves suddenly faced with difficulties of American nature and magnitude.

The Turkish hareem is an extreme example of the "rights" of man in Eastern countries. It is one, moreover, which is extremely fascinating to the Western mind and therefore worthy of a little consideration.

Unfortunately a great deal of what one reads about hareems is untrue, and is the result of an erotic imagination, and I should like to give you a little of what I know about life in a modern hareem and of the way in which it typifies the ancient notions of the rights of man.

The word "hareem" actually means something which is forbidden, and it does not, as is often supposed, refer to the liberty of the owner of the hareem



to have as many wives as he likes. The word corresponds to the *gynaceum* of the ancient Greeks and implies that the apartments of the women are strictly private. It is not the custom for wealthy people to have very large hareems, and the tales one hears are often gross exaggerations. Nowadays it is not general for there to be sterilized male attendants—commonly known to the Western world as eunuchs—but when, in a big harem, there are a number of these men the chief is known as the *Kizlar ashassi*, or “Master of the Maidens”.

Strictly speaking, not only wives are kept in the harem. The concubines of the master of the house also live with the wives in the private apartments. The Koran says that a man may have four wives and the Sultan seven. There is, mind you, no limit to the number of concubines a man may have, and as these may also live in the private apartments of the wives there is virtually no restriction. Many authorities assert that this view taken by the Koran on a pressing domestic question is one of the reasons for the rapid spread of Mohammedanism in some Eastern countries, as the strict monogamy of Christianity is not favoured !

There is the question of children to be considered, and it is the law that any child born in a harem is the child of the master, for the women are supposed to be otherwise out of touch of man. There is an interesting point in this, in that if a slave-girl or servant-girl of the harem becomes a mother the child is free and not born into bondage. The servant-girl does not herself obtain freedom, but she cannot be sold. In effect she becomes a wife, though if the man has four wives already she has not the legal powers of a wife. The concubine cannot be called a wife, but she

is actually a wife in everything but name. This is not by any means a rare event.

The famous painting by Cecconi gives a good idea of life in a hareem. The custom prevails in all Moham-medan countries and is primarily an Asiatic one.

A feature of the modern hareem is that the wives are still the virtual servants of the master. In the eyes of the law they are no better than slaves, and though contact with Europeans has altered the male conception of the hareem, the women are for the most part entirely subordinate to the husband. That is why I say that the hareem is an extreme example of the rights of man. Wives are often obtained by the normal process of marriage, but with wealthier people to-day it is still possible to negotiate for women, and this is still done.

Hareem life is not necessarily slavery, as some Europeans are inclined to think. The master of the household in the East has more power over his women-folk than his prototype of the West, but this does not mean that he necessarily abuses that power. Although spasms of selfishness and unthoughtfulness are common to him, just as they are to husbands in England, the average master of a hareem is prone to be kind to his women. I have met women who were previously in the hareem of a once wealthy Turk, and one of them confessed to me that the daily hareem life, from the Eastern woman's point of view, was peaceful and in most households by no means unpleasant. I particularly asked if there was any affection and if sex had its normal play. I was assured that, although jealousy did affect the domestic harmony, the master of the hareem—who must be nameless—was quite a normal man. The relationship of the wives in the hareem was somewhat

akin to that of sisters. It is one of the many contacts I have had with polyandry. It is almost impossible for the Western mind to appreciate that curious Eastern notion wherein the many wives and concubines of one man are tied by a relationship similar to that of the members of one family.

Although slavery is forbidden by law, unseen slavery is often worse than that which previously existed when the open slave markets were held for the purchase of slaves for manual work. The unseen (to Western eyes) negotiations for women are really on a par with our white slave traffic at its worst. It is said that Circassia furnished many of the slaves and wives for the wealthier Turkish hareems, but in recent times a large number of Armenian girls have been transported to the same fate. Most of the household servants in modern hareems are blacks and are imported from Africa. To the nationals, the hareem is an accepted custom, and the existence in the private apartments may be tolerable. But it must be a living death for the large numbers of girls imported from other countries. It is hopeless by law to attempt to alter the customs of a country, and especially is this so in Asiatic countries, which are extremely conservative.

It is generally admitted that the Parsees treat their womenfolk much better than do the Asiatics, and the rights of man are—strangely enough—just as clearly defined. Among the Persians the father of the family is revered, in spite of the fact that polygamy is general. I have been told that a Persian is glad to have his wife's mother live in the family, as she is considered to be the best guardian of his wife's chastity.

We must remember that when, in the old days, Solomon had "seven hundred wives, princesses, and

three hundred concubines" (if the First Book of Kings is to be believed), the famous king had departed a good deal from the practice of the early Hebrews, who were monogamous, or nearly so. It was at a later stage that polygamy and concubinage became general. He must have found the rights of man rather hard to define !

With the early Hebrews there was a curious example of the rights of man in the handing down of wives and concubines from one generation to the next. When the father of the household died, his wives and concubines became the property of his heir—in most cases the eldest son. They went with the inheritance. This seems to imply that, with the early Hebrews, mating between near relations was not forbidden, and, in point of fact, this was so. In quite a number of cases there were unions between near relatives, and Abraham had his half-sister (from the same father, but a different mother) for a wife.

Generally, the rights of man are so limited that marriage between near relatives is not permitted. This, at least, is true of modern times. In ancient Greece a man could marry his father's daughter by some other wife than his own mother, but he was forbidden to commit incest to the extent of marrying a "uterine" sister. This was not by any means the case with the ancient Egyptians, and a Pharaoh usually, but not always, married a member of his own family to preserve the royal line. Very often a man married his full sister to avoid mixing the royal blood, and Cleopatra, for instance, was married to her brother Ptolemy.

Generally speaking, one may say that, with human beings, true happiness is not to be found unless the rights of man are restricted, at least in part. True

mating based on mutual friendship is practically impossible when the woman is the slave of her husband, or is a blood relative. Incest is not a natural desire with civilized people, but mating with slaves and unequals is certainly a fault of some Eastern domestic orders, and it does not make for true happiness. The intellectual bond of affection is needed to provide a strong family tie, and this cannot thrive in an enclosure of slavery.

I wonder how many of us will agree with the ex-Kaiser's dictum given many years ago, that "*die Frau is fur Kirche, Kueche un der Kinder*". ("Woman is for the church, kitchen and for children.") That is a typically Prussian definition of womanhood and an indication of the rights of man. It is an opinion that not only is out of sympathy with the feelings of the present generation, but is more typical of the views of the ancient Germans, Goths and Ostrogoths.

There was a time in ancient Greece when it was held that no man could commit adultery ; this could only be done by women !

This is merely a legalization of the modern position in which society does not expect continence in a man, and it is only expected that he keeps his digressions from notoriety. "Sowing wild oats" is tolerated, and in most branches of society nowadays it makes a man more interesting to have certain things said of him !

Therefore we must take it for granted that although marriage customs have changed through the ages, the rights of man have really not altered much, and sexual freedom has generally been his birthright. But then, until a very late stage in the world's history, the laws were made by men alone !

## CHAPTER ELEVEN

### THE WORSHIP OF LIFE

MOST religions to-day are, in effect, a worship of life. In the Western world, religion is self-centred, and we concern ourselves mainly with our own prospects and future and those of our relations. We are interested in ourselves and cannot escape from the fundamental selfishness of the civilized man. When life is easy and economic conditions are kind, one invariably becomes self-centred, and this is expressed in our outlook and religion.

In spite of this domination of the Ego, however, there is evidence of a strong worship of life. We venerate motherhood, and although we do not by any means do all we can for the science of motherhood, we nevertheless place it amongst the sacred things of life. In our spiritual worship we also venerate life, for we pray for strength in our daily work and do our best to ensure a successful future for our children.

With primitive people, that worship is far more earnest, because conditions are harder. In many places in the world existence is a perilous affair, and hence life is an object of veneration. There arises the natural result (one might almost say "need") for a worship of life, and this is so intimately bound up with the worship of sex that, to some extent, one cannot be considered without the other.

This veneration of life has played a great part in the history of sex throughout the ages, and has had

an effect on the multitude of sex religions, on female worship, and on phallic worship in its various forms. In the early stages of sex worship, and in the finer stages of phallic worship before grossness set in, there was a great urge to worship life itself, for what it meant to the worshipper, for the happiness that it brought, and for the mysterious power of creation.

This may appear a flimsy basis on which to create a religion, but we must remember that in primitive times man founded his religious beliefs without scientific knowledge. He was swayed by the small things and by fundamental facts. He worshipped the sun because it was the most powerful object in his daily round. Similarly he worshipped the moon at night. When he discovered fire he bowed the knee to it because it was another mystery. Fire was a destroyer, while the sun was a giver of the day, of life and health. Therefore fire remained a mystery, and the sun he elevated to the status of a god.

With most peoples, the worship of life must have preceded the adoration of sex by a multitude of generations, and certainly it must have long preceded the baser forms of phallic worship which degenerated into the coarsenesses of the Bacchanalian rites at the height of Rome's glory. In the baser phallic religions there is no clear sign of the worship of life for what it is, for the taint of the veneration of sexual joy completely hides the purer aim of the worship of life.

To primitive people, creation was a mystery. Thus it is not difficult to realize that in early times there were millions of savages who raised creation to the status of sanctity because they did not understand the science of it. With primitive people, as any traveller will tell you, an object not understood is only too often

either feared or worshipped, as was the camera in Arabia until quite recent times.

The burden of most religions is, "Worship thy Creator !" and among modern religions this is particularly the case with the Christian belief. The worship of the Father and of the Universal Creator is essentially the worship of life, and of this worship, phallic religions and sex worship (which is concerned only with the material enjoyment of creation) are an offshoot. In the Christian religion to-day you may find many traces of the deification of sex, and it must be realized that this is the result of life worship and other religions, and not through the introduction of purely phallic worship. Phallic signs and symbols are certainly used in Christian churches to-day, but these are mainly the result of the borrowing of ideas from pagan beliefs, and not from a general introduction of phallic worship.

In any world-wide religion of ancient foundation you are bound to find instances of borrowing from previous and generally pagan religions, but the fundamental idea of the worship of life does not change. In every form of religion, as I have said, we find traces of the deification of sex, but that is not the end of the matter. Running through all religions is that same thankfulness for the power that gave us our being ; the basis of life worship.

In the sign-writing of the Egyptians, one phallic symbol is used to denote many words, including "name", "father", "life" and "generation". It was also the symbol of Ball-Peor among the pagan neighbours of the ancient Israelites. This linking of ideas is a proof, early on in history, of the connection of life and sex as objects worthy of veneration. The Chinese and the Japanese, in worshipping the Manes or ghosts of their



ancestors, are only carrying out a very direct form of the worship of life. It is one in which the life worship is not generalized, but is confined to the life-chain of one family. Nevertheless, it is life worship in a very real form.

In many nations the creator primarily worshipped was the human one, for here the effect of the creation was most marked. The paternal cause of being was more obvious to untutored minds than any spiritual father. Therefore, earthly creation was the first to be raised to a religion, and it is for this reason, and from such a view of the creator, that ancestor worship came about. This, while not the oldest religion—for at first it was only a code—is nevertheless extremely old, and it is impossible to estimate the age of ancestor worship in China.

Even among the Romans the spirits of the departed ancestors became the object of a sort of definite religion. To the Manes daily offerings were made, and while these gods were superseded by the gods now so well known in the classics, they were nevertheless important. *Dis Manibus* (To the Ancestral Gods) was a frequent inscription on tombstones, and from stones found in Roman excavations we know that this worship of the spirits was very important.

It is perhaps surprising to find similar views held by savages in far distant continents, which shows that fundamental urges work alike the world over.

An American authority says that the Pawnees and Blackfeet Indians worshipped a god known as *Atius Tirawa* (Father Spirit)—a god who was beneficent, benevolent and all-powerful. Next in order of importance came the Earth, which they thought had produced them, and to which they returned at death.

Next in order of procedure they worshipped "Mother Corn", who nourished and sustained them. The Sun, Moon and Stars were super-beings to whom they prayed. These ideas appear to have been taken from a substratum of folklore which encompassed the whole world. It is, however, worship of life in a definite form.

It is a very strange fact that the mother is often ignored in the process of generation, and that is why in some offshoots of Chinese religions the mother, and the relations on her side of the family, are not included in ancestor worship. This, however, is in keeping with other primitive ideas of sex, in which the part played by the female is neglected altogether, or is minimized by the male creators who formulated the religion.

In just the same way, the worship of the Manes in Roman times had its origin in the veneration of the living father, who not only was the creator of the family, but who had power of life and death over his wives and children. In all religions there is a worship of a power greater than man and outside of himself. In whatever form this power was imagined, it nearly always took the form of a sexual power that created Nature—the Creator himself. The worship of life has not always given great credit to the creation. According to the Bible (Genesis) and the beliefs of the early natives in Australia, New Zealand, Melanesia, Greece and India, man was fashioned out of clay or the dust of the earth. *"In the sweat of thy face shalt thou eat bread, till thou return unto the ground ; for out of it wast thou taken ; for dust thou art, and unto dust shalt thou return."*

Among the Bushmen of Africa, the "praying mantis" (*mantis religiosa*, the insect commonly known to us

as "devil's horse") is supposed to have been a creator of the world. Some of the Bushmen tribes say that the actual creator was a grasshopper, but they also assert that the mantis gave orders and called all things to appear. The ancient Greeks also ascribed supernatural power to the grasshopper, and the Turks and Arabs believe that, like a good Moslem, it prays with its head towards Mecca. The Hottentots worship it, and whenever they find one consider it a peculiarly good omen. This, however, is only an offshoot of our investigations into the worship of life. There were many primitive people who said that men and women came out of caves, and caves were sacred to and symbolical of Cybele, a Phrygian goddess at one time worshipped in Asia Minor.

The creator, or *demiurge*, is the basis of worship of life. The *demiurgis*, the maker, was supposed to be a mysterious power through whom God created—an artificer who obeyed the command of God. Thus when God said, "Let there be life", it was the *demiurge* who supplied life. In some of the earliest cosmogonies the first thing created was light, and this was probably because there was early realization that life depended on light—the natural result of observing the effects of night and day, and the growth of life during the day, while it rested at night. It is plain that in all these early accounts there is no hint of sex, and it is not until a much later stage that the sexual influence of life worship makes itself obvious.

The worship of life is most clearly seen to-day in India. Much in certain Indian religions is sexual, and some parts are distinctly phallic ; but at the back of many of them is life worship. The Tantras were compiled later than the Puranas : they are the sacred

writings of the Saktas, who are Hindu worshippers of the wives of the gods of the Trimurti. The Saktas, therefore, are really worshippers of the feminine powers of Nature. This worship applies especially to the Sakti of Siva, under any of her various forms. The *Padma Purana*, a sacred book, says :

In the beginning of creation the great Vishnu, desirous of creating the world, produced from the right side of his body himself as Brahma ; then, in order to preserve the world, he produced from the left side of his body Vishnu ; and in order to destroy the world, he produced from the middle of his body the eternal Siva. Some worship Brahma, others Vishnu, others Siva ; but Vishnu, one, yet threefold, creates, preserves and destroys.

Since ancient religions consisted in the main of sexual explanations of natural phenomena, many natural objects were explained with these religious ideas. For instance, among the Greeks and Romans, Oceanus was the father, Gaea or Terra (earth) the mother, and rivers were the children. Caves became phallic symbols, and in the same way, in some Asiatic temples, the doors were shaped in a certain way to have a phallic significance. The rock-carved entrances to tombs in Palestine are phallic in shape and are obviously designed to be in keeping with a worship of life. Some authorities suppose that our own mysterious memorial of Stonehenge is phallic and connected with life worship. It is said that there is a sex influence in the construction of a circle of arches surrounding single monoliths.

Between the worship of the feminine and the worship of life there is a very real connection, for it is now realized that the female is the main element in creation, a point of view not taken by many primitive peoples who have always been prone to lay more stress upon the male.

Among the oldest forms of Madonna worship of which we have positive knowledge is that of Isis. She was the mother of Harpokrat, the myths regarding whom resemble rather closely some of those told about Jesus Christ. Isis is generally represented in Egyptian form as a cow, or with a cow's head, but this is because Osiris, of whom the Apis bull was an incarnation, was the husband of Isis. The cow in Egyptian art was also the symbol for the sky or dawn. Originally Madonna worship was very much akin to the worship of life, but in later times it became connected with Virgin worship and was therefore phallic in its operation.

The worship of life, as translated into Madonna worship, had a powerful effect on the Christian religion at its foundation. When Christianity was first introduced into Egypt, the Egyptian Christians were reluctant to abandon the old idea of the worship of life which they had been used to in Madonna adoration of Isis. At about the year A.D. 500 there was in Egypt such a strong tendency to forsake the main essentials of Christianity and to return to the worship of life, that one of the earliest founders of the Christian Church in Alexandria introduced Isis worship (and therefore the worship of life) into Christianity, declaring that the mother of Jesus was worthy of divine worship.

The adoration of the breast in the form of Madonna worship is the highest type of sex worship, and is without doubt ages older than the Christian religion itself. The symbols of Madonna worship are the purest in the whole range of sex religions, and are not to be compared with those of, say, the phallic religions during the times of the Romans or Greeks. The circle is the symbol of Madonna worship, and Emerson, in one of his *Essays*, says :

The circle is the highest emblem in the cipher of the world. Even in the old Egyptian carvings, the cartouche or signature of the famous Queens, such as Cleopatra, are given in sign writing (Coptic) followed by the representation of the breast to show that the signature was feminine.

Life worship is perhaps not so clearly seen to-day, yet amongst the Eskimos it is strong. Here is a fine example of a people living in a land where life is difficult, and where economic conditions are so hard and life so precious that a subconscious life worship is apparent. Ancestor worship is not practised by the Eskimos; they live only for to-day, for to-morrow may bring oblivion. They cling to life, and their primitive religious beliefs are all based on life and the vital need for its preservation. Their sex habits are peculiar, and their ideas of modesty are surprising even to people who have travelled widely.

I find the study of the worship of life an interesting companion to the worship of sex. One is not complete without the other, but it is nevertheless a mistake to imagine that the phallic religions have anything to do with life worship, for the latter implies only a natural urge to venerate life for what it is and for the way in which it is produced, rather than for the sexual pleasure which produces it.

## CHAPTER TWELVE

### RELIGION AND LOVE

I HAVE often had arguments with missionaries about the question of love and religion, and though I do not want to condemn the work of the Churches in different parts of the world, I have seen many instances in which religion has been carried into the home of primitive people without any real understanding of how it would inevitably affect their lives. In a wide circle of friends who are engaged in this work there is only one, an elderly missionary, who knows the Congo Basin intimately. He agreed with me on various major points regarding the connection between love and religion.

Love should make a man happy, while religion directs the order of his daily life, and hence it is not strange that since the earliest times the two should be associated. It is probable that love existed long before the dawn of religion as we understand it, or at least of a moral code of ideas which should act as a guide in tribal relationships. Love of man for his mate must have evolved before the love (or the fear) of a supernatural being, no matter whether that god lived in fire, wood, stone or air. But I have little doubt that, no sooner was natural fondness between humans established one stage beyond the animal passion of one body for another, than the semi-religious idea of love came into being. It seems natural that, as primitive man saw fit to worship the sun as a giver of heat and light, so he began to worship love as a giver

of happiness, and incidentally, woman as the creator of life. If religion implies anything more than a strict adherence to a certain code of morals, it is not impossible to trace the connection between the dawn of love between primitive men and women and the reverence for the creation of life which in many races has amounted to a definite religion.

One difficulty we meet in tracing the early connection between love and religion is an inevitable distortion of truth over a vast period of time. So many things which, in the Middle Ages, were regarded as fable are now accepted as facts. Wall, the American authority on sex and phallic worship, made the amusing observation that the progress of "truth" can easily be illustrated.

When first told [he says] it is a lie ; a few years later it is referred to as a fake, after twenty-five years it is a fable, after two centuries it has become a myth ; after five centuries it is a tradition ; one thousand years makes it into an accepted belief, and at the end of two thousand years it is proclaimed as a dogma of faith !

The adventures, almost universal in one form or another throughout the world, of Adam and Eve show that it is no simple matter to delve back into ancient history in order to trace the beginnings of love, marriage and their connection with religion. Some critics of the Bible try to dismiss the Garden of Eden as a fable, or as a story told in pre-Victorian times to instruct or terrorize children in the nursery, but it has in point of fact a firm foundation. It is a tale that has travelled most of Asia and Africa, and several African authorities whom I have met considered that it originated in that part of the world. Few people know that there is in Ceylon a so-called footprint of Adam, railed round, to which pilgrims came from hundreds of miles to worship.



Nowadays we can afford to smile at the simplicity of primitive man who believed in such a thing, but it is probably just as authentic as the footprint of Jesus which I have seen in the garden of a convent just outside Jerusalem. The names "Adam" and "Eve" are thought to be Sanskrit and originated in India, but the myth has been admitted to the sacred writings of Jews, Hindus and Mohammedans as well as being taught (as fact) to Christians.

But we do not have to go so far back as the days of Adam and Eve to find the connection between love and religion. The veneration of the female body in religion and of the representation of nude gods and goddesses marks the beginning of this connection. In the early stages of Grecian art undraped figures were not general, but as the standard became higher artists began to fashion their goddesses as nude. In private collections I have seen some extraordinary figures of ancient goddesses in which, while the head is shown more or less realistically, the body is mainly a pillar slightly moulded to designate the particular sex. Probably you will not have realized that Pan, the ancient Greek god, was worshipped in Arcadia and was the herdsman's god, *the giver of increase in flocks*.

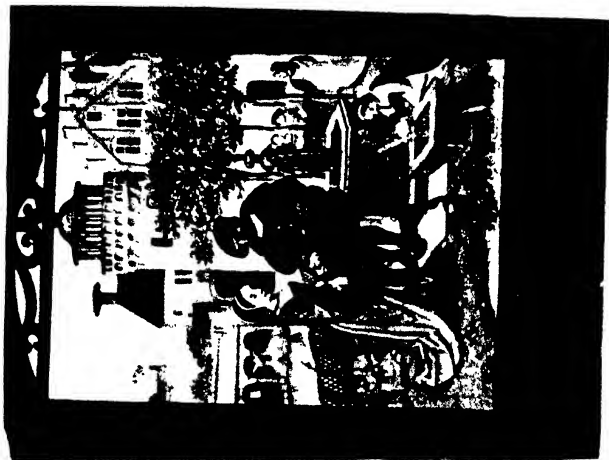
This is not the first connection between the worship of a god and the creation of life (which shows a direct connection between love and religion), but it is certainly one with which we are well acquainted to-day, as Pan is probably one of the few Greek gods familiar to the man in the street. Coming nearer home and to other ancient religious signs, there are in this country many stones erected by ancient Druids which possess phallic or sex meaning. In Cornwall, for instance, there are the well-known stones which are still called



"VENUS", BY ALEXANDER ZVEREV (NATIONAL GALLERY)



THE TEMPTATION OF ST. ANTHONY, FROM A WORKING  
BY AUGUSTE RODIN, CIRCA 1875, NOW THE SEXUAL SAM-  
PLISM IN THE HOUSE AND FIELD OF THE WOMAN



LOVERS IN A GARDEN, A PAINTING BY J.M.W. TURNER,  
CIRCA 1825, NOW THE SEXUAL SAMPLISM IN THE  
HOUSE AND FIELD OF THE WOMAN

the "Nine Maidens", and near them is another and rather different one named the "Old Man".

The stones at Stonehenge are thought to be indicative of sex, masculine and feminine, for, according to Stukely, Stonehenge was the cathedral of the Arch-Druid of all Britain. Its meaning is largely sexual and is thus an interesting example of the early relation between the Druidic religious code and love. Stukely's assumption is that it was originally built in the form of upright stone with others across the top to form a crude circle (feminine) of arches surrounding some huge monoliths (masculine). There is a memorial similar to Stonehenge in Peru, and I believe that the familiar round towers of Ireland, standing erect and well over one hundred feet in height, have a sexual meaning and represent the creation of life. Ancient Egyptian and Roman pillars were fashioned to represent the creation of life in just the same way, and Cleopatra's Needle, of which there were originally two, is one of just such a pair of phallic pillars.

It is not only what I will call the "orthodox" religions which had this relationship with love and sex. Spirits such as elves, fairies, fauns, nymphs and gnomes were all reputed to have sex, and the fondness of little children for fairies certainly supersede their love for a more serious God. Inevitably they associate with fairies all the virtues of kindness, tenderness and gentleness which a woman is supposed to possess. Ancient pictures seem to prove as facts what we might otherwise consider to be myths. In ancient Greece, for instance, nymphs were female figures similar to fauns, but human in form and particularly beautiful, beings supposed to be the ever-youthful Maidens of Heaven. In rural districts in ancient Greece and Rome

nymphs were worshipped, and it was even thought possible for human beings to intermarry with the gods and fairies. In the Christian religion, though angels are generally shown as females, there is a curious and tacit understanding that they are neuter, or without sex ; nowhere in the Bible is there any real suggestion of the sexual inference in the feminine representation of angels. Although shown as women, they are always referred to as "he" or as "the angel of God", yet much of the detail of the sculpture of our churches is distinctly phallic in origin.

There are many and plain signs of the previous existence of phallic worship which, of course, is the direct and positive link between love and religion, when the creation of life was worshipped rather than an abstract God. With primitives who had no means of guidance it is not strange that they should have arrived at some form of phallic worship. To pagan thinkers the coming at the hidden secret of the origin of the universe (and probably also the future of it) lay in the mystery of sex. With tribes who have no civilization as we know it, and to whom sex was an entire mystery, it is natural that this mystery should amount to religion.

I have come across at least one tribe, quite a small community, where their ignorance of the commonplace facts of life was so complete that they did not realize that mating was necessary in order that children might be born ! Their "marriage" (if so it could be called) was largely a matter of religious ceremony. The regular appearance of children was no mystery to them at all, but *they did not realize that there was any direct connection between the two facts !* On the other hand, without children no race can continue, and how natural

it is, therefore, for the creation of life to be worshipped.

In these semi-enlightened days we are too ready to look at matters pseudo-scientifically, and we forget that when religions were first devised mankind was of low ethical standing, uncivilized, cruel, vicious, and extraordinarily superstitious. In the beginning the worship of sex was as pure as could be desired in a primitive religion, and, after all, we cannot expect primitive man to formulate a religion of a higher ethical development than he himself possessed. If, in early days, his knowledge of sex was a pure though animal one, he must be excused for elevating the mystery of it to the rank of a religion. If he chose to worship the sun he cannot be blamed, but rather be praised for considering the practical facts of religion. On the other hand, if he venerated the creation of life as the means of continuing his clan, we must not consider him obscene even though he made images which we might call disgusting. In the early stages it is quite probable that phallic worship had a high ethical code and, even as present-day religions go, was a very fine one. It was only later, after the separation of divinity into male and female gods, that what we call obscenity entered religion, and was venerated and elevated into a solemn service.

Apart from Christianity, most ancient religions show signs of the prostitution of sex and a worship which, apart from primitive ignorance, is quite inexcusable. The mystery of it, up to more recent times, may be put forward as a reason. Even St. Paul said, "A man . . . shall be joined unto his wife and they two shall be one flesh. This is a great mystery." I do not think that there is any Biblical reference to the

worship of a creator in quite such definite terms, but it is significant that God is regarded as the creator of the universe and of human life. The secret of his own origin must have profoundly engaged the thoughts of every man since the dawn of time, and Christianity, like every other religion, has tried with indifferent success to find the answer to a problem which still baffles the brains of our most able scientists.

In ancient Greece there was many a legend of the connection between the gods, goddesses and love. To us it seems strange that, associating the deities with the everyday details of life, and picturing them as capable of marrying and being given in marriage, they could still venerate them, but the fact remains that they did so. According to old texts Jupiter seems to have been a god with very definitely sexual tendencies, and the tales told of his amorous adventures are legion. He is supposed to have changed himself into the form of a bull in order to abduct Europa. Later he transformed himself into golden rain to find access to a tower in which Danaë was kept confined. Then he assumed human shape in order to accomplish his love, and again changed into a swan to approach the goddess Leda. After studying Jupiter's career it makes one feel that the ancient Greeks worshipped profligacy.

There is an interesting legend regarding the use of laurel leaves to denote victors in a contest, and French racing motorists who still receive such tokens at the end of a Grand Prix will be surprised to know that the gift has partly a sexual meaning. The Greeks said that the god Apollo caught sight of the nymph Daphne while she was bathing, and was so enamoured of her that he pursued her to press his love upon her.

She ran from him and appealed to the God of the River to change her instantly into a laurel tree. Then Apollo decreed that wreaths of laurel leaves should for ever after be conferred on victors and, as token of his undying love of Daphne, himself wore a similar wreath. I once saw an interesting eighteenth-century engraving showing Daphne being pursued by Apollo and nestling under the protection of the laurel into which she was later completely transformed.

To-day many religions bear some taint of sex or phallic worship, and show that love, even in its grosser forms, is associated with the worship of higher beings. In Abyssinia there are several tribes whose religion is a primitive form of Christianity, although so far as I can understand it has been diluted by pagan superstitions. They worship many signs known to the Roman Catholic Church, and in particular the Virgin. They designate her Queen of Heaven and Earth, and regard her in very much the same way as little Christian children are taught to think of Jesus, that is as a mediator between God and themselves.

Polygamy is permitted by these tribes, nor do they think it out of keeping with their semi-Christian principles. They worship some of the rivers, and on certain feast days have secret bathing which (although I have not been permitted to witness it) shows a distinct survival of the phallic festivals of ancient times. I believe that the Islamic belief is spreading, but before the time of Mohammed the Arabs were pagans, and though they are *ehl el Kitab*, or "people of the Book", who admit that there is "no god but God", they "worship" images in the same sense as these are venerated by Roman Catholics.

A curious fact about most ancient religions is that



the believers in any one god ascribed to that god the same habits and customs as the people of their generation. This is a fact which earnest Church folk are anxious to disprove, but if you take a broad view of the scores of religions we know to-day, and the hundreds that have risen and fallen in the past, you cannot overlook our own tendency to make our God the cornerstone of all those beliefs which we think are right. Yet perhaps we do not search sufficiently to find those things which *He* would think right ! The same principle applied in the old days, and with the early polygamist believers in Islam there was a general belief that Allah was also a polygamist. In studying the history of Mohammed it would appear that he did not dispute these views about Allah, probably because he felt he had not sufficient power to do so. In writings he admitted the existence of the ancient pagan gods and their sexual meanings in everyday life, but ascribed to them a lower rank.

Love and religion do not only concern the present life. In India, suttee, now forbidden by law but still occasionally attempted, is a custom showing that the connection between love and religion continues beyond life into death. I have made rather a study of suttee, for it is one of those old relics of native India which the coming of Western civilization has abolished. The idea, of course, is that on the death of a husband his favourite wife or mistress mounted his funeral pyre and was consumed with his body so that she might be ready to serve him in the next world. I had always understood that it was part of Brahmanism, but have been assured that it is a survival of a very ancient rite. Apparently the very word "suttee" means "good wife", and certain it is that in the past divorced women have thrown themselves into the flames with the

fervour of martyrs acquiring heaven. On the other hand, many old-time travellers in India have witnessed suttee ceremonies in which the wife has been dragged screaming to the funeral pyre, and apparently had not been drugged by the priests before the ceremony.

The same sort of custom was in force amongst certain African tribes, where the wife of a chief and perhaps one of his slaves were buried with him. After a chief died most of the personal belongings of his wives were burned so that they too might go to the next world. Permeating the ancient beliefs and the modern religions of primitive people you find the striking fact that while man likes to put his god on a different plane to himself, he cannot conceive that god as living under dissimilar conditions or relationships. With primitive folk the appetite for sex comes next to the primal demands for food and shelter, and, particularly in the earliest religions, man could not imagine his gods and goddesses without a sex urge. I have examined primitive figures and crude representations of the human body which were worshipped as symbols of life. They were disgusting enough until one realized that they were not worshipped for their actual shape, but, just as an image is venerated, for their symbolic representation of life.

In the Pacific Islands and Africa idolatry still prevails to a great extent, and many of the gods and goddesses are extraordinarily sexual in shape. It is not fair to judge them by Western ideas, because the feelings of a Polynesian or an African about fundamental facts of Nature are often more direct than our own, and are entirely devoid of prudery. Even among the ancient Egyptians there was a crude sign representing a masculine figure which, in hieroglyphic writing, meant any one of the following: "Man", "father",

“generation”, or “life”. One of the theories put forward for the existence of the Pyramids is that they are a sacred form of phallic sign, and are gigantic symbols of Seti, the creator. It is significant that in ancient Egyptian carvings the male warriors are always shown wearing a symbolic triangle, and this supports the theory that the reason for the construction of the huge Pyramids is partly a sexual one. Some Pyramids were built about 3,000 years before Christ, and are to-day a lasting relic of phallic worship. Even Christianity was connected with phallic worship, and the triangle with the apex upward with all its sexual inference appears on the title-page of a Bible translation by Martin Luther ! In many writings the sacred triangle represents the God Jehovah.

Throughout the ages and even to-day in Britain, especially in Wales and the North, witches have supplied tokens and plants to the credulous which increase the fondness between the sexes, and here is a very curious offshoot of the connection between love and religion. In the Middle Ages a plant which bore a resemblance in shape to a human body or parts of it was considered by superstitious folk to possess certain powers. Most charms were supposed to compel love, and the foremost among plants reputed to have this property was the mandrake. So far as we can tell, the superstition dates back to about 1715 B.C., and is frequently referred to in old books long before medical science as we know it was born. In Genesis, too, there is an interesting reference : “And Reuben went in the days of wheat harvest and found mandrakes in the field and brought them to his mother Leah.” Then Rachel said to Leah, “Give me, I pray thee, of thy son’s mandrakes.” And Jacob came out of the field in the evening and Leah

went out to meet him and said : "Thou must come in unto me ; for surely I have heard thee with my son's mandrakes."

In some old books on herbal cures there are drawings of plants which are supposed to represent human shapes, and many of these have a sexual inference. Even to-day we associate mistletoe with love, although not in the same way as the Druids, for they maintained that it assisted the birth of children. Nōwadays we are forgetting the old connections between love, sex and religious ceremonies. At one time a bride would refuse to be married without a veil over her face, as the outward token of her virginity. Every religion, no matter how barbaric, prescribes a ceremony for the celebration of matrimony, and if some have no other connection with love, they do at least come down to earth on that point. In ancient Greece it was customary for brides to be "married" to a representative of the god Priapus before their actual wedding night, but there are few other religions which have allowed this side of their ritual to sink to such depths.

It is a tribute not only to Christianity, but to the other great religions of the world, that they have evolved a very high standard of ceremony for the celebration of matrimony. The best faiths are those based on love and a realization of the fact that love in the human race can be made the basis of religious enthusiasm. Love, through religion, may purify itself.

## CHAPTER THIRTEEN

### THE WORSHIP OF SEX

Not every religion which is connected with the worship of sex is phallic, but the term has come to be applied in a general way to all sex religions. This is not strictly correct, for phallic worship is one definite form of veneration of the male body. The *British Encyclopædia* says :

All Paganism is at heart a worship of Nature in some form or other, and in all pagan religions the deepest and most awe-inspiring attribute of Nature was the power of reproduction. The mystery of birth and becoming was the deepest mystery of Nature ; it lay at the root of all thoughtful paganism, and appeared in various forms, some of them innocent, others of a more debasing type.

To ancient pagan thinkers, as well as to modern men of science, the key to the hidden secret of the origin and preservation of the universe lay in the mystery of sex.

Two energies, or agents, one an active generative (male) and the other a feminine passive or susceptible one, were everywhere thought to combine for creative purpose, and heaven and earth, sun and the moon, day and night, were believed to co-operate to the production of being. Upon some such basis as this rested almost all the polytheistic worship of the old civilization, and to it may be traced back, stage by stage, the separation of the divinity into male and female gods, the deification of distinct powers of Nature, and the idealization of man's own facilities, where every power of his understanding was embodied as an object of adoration, and every impulse of his will became an incarnation of deity. But in each and every form of polytheism we find the slime track of the deification of sex ; there is not a single one of the ancient religions which has not consecrated by some ceremonial rite even the grossest forms of sexual indulgence, while many of them actually elevated prostitution into a solemn service of religion.

It is a fact that in the majority of religions the deepest and most awe-inspiring attribute of Nature is

the power of reproduction. This I have found not only in well-known religions, but with the primitive beliefs of native tribes. Even with peoples who are ignorant of the process of procreation there is a great respect for it. Offhand one would think that a people ignorant of the facts of life would not venerate the results of reproduction, but this is not always true, and there are many signs of sex worship with tribes the people of which are not fully educated in such matters.

Nature has never held a greater mystery than the origin and fashioning of life. To-day we laugh at the crude ideas of the ancients who had strange theories regarding sex worship and the mysteries of the creation of life. But we must not overlook the basic fact that we ourselves are still as far away as ever from solving those mysteries. While we scoff at sex worship, and at phallic worship carried out by the few remaining primitive tribes to-day, we cannot maintain our stronghold in the Western world until scientists fathom the problem of life. At a recent Royal Society meeting the leading scientists of this country said that experiments caused them to hope for the creation of a life germ in the near future. This promise has not been fulfilled, and even if it had been it is impossible at this stage to see what good effect it could have, for it is scarcely conceivable that the little germ so created could be turned to useful account. We have advanced very little further than the old-time worshippers of sex. They may not have understood the nature of the life they were worshipping, but at least they put the mystery of sex upon a pedestal and considered the god of sex as the creator of life, a deity worthy of tribute.

Since man first began to think, the secret of his own origin must have puzzled him. His first impression

was one of thankfulness for his own existence, and that thankfulness is the burden of most religions to-day. In view of the fact that, especially in primitive times, man held absolute sway over the liberty, the life and death of his women, children and slaves, it is not to be wondered at that the male body and its parts were held up as objects fit for worship. That is the basis of phallic religion.

Some authorities believe that ancestor worship was the first and original religion, and preceded phallic religion by many generations. We get the name "phallic" from Greek words relating to the body. Corresponding words are interesting, and it is curious why these words did not form the foundation of another and perhaps better title for sex worship. Among the Phœnicians the corresponding word was Ashe, a polite translation of which is "The Powerful". The corresponding Egyptian word was Ptah, which was the name given to one of the many Egyptian gods. No doubt the main reason why this word is not used to denote sex religion to-day is that to our ideas it is rather unpronounceable ! The Egyptian Ptah, which can roughly be translated the "fertilizer", is identical with Baal-Peor. In the Old Testament the God Jehovah was regarded in the same light, and in the original wording the ancient Israelites spoke of God in the same way as the Egyptians spoke of Ptah.

We must remember that to pagan minds, and to primitive man in general, there is nothing whatever indecent about sex and its physical facts. As one authority succinctly puts it : "God did not create Adam and Eve with a sense of shame regarding their naked bodies." Therefore the idea of shame about sex matters is in a sense unnatural . . . the use of these symbols

was for religious worship ; the only other use made of them was for burial places. Therefore the temples and the tombs or graves were marked with these sacred figures ; and it stands to reason that no people would desecrate these places with anything that suggested impropriety, obscenity or vulgarity.

As a result there are on famous tombs the world over plenty of examples of phallic symbols. I have seen many in India, where some of the famous buildings are shaped in phallic fashion. The same kind of thing is seen in America, Egypt, Italy (especially in the Pompeiian excavations), and in Ireland. There is practically no part of the world which is without its phallic pillars or towers, and in some cases phallic architecture.

Not only did the early veneration of sex include the worship of the male body, but it introduced many strange facts about the human form. In ancient times one half of the body was considered masculine and the other half feminine. There are all manner of medical reasons given for this, but they are mistaken. The real truth is that the right side of the body was considered to be masculine and the left side feminine. This idea dates from dim antiquity, and it is impossible to give effective reasons for it. In the old theories of the Kabbalah, the Greek theories of conception and the two series of the Pythagorean numbers, this difference between male and female is proved. It is one of the earliest records of the belief that one side of the same body has one sex and the other side another.

Phallic objects were first worshipped in India, China, Egypt, and other Oriental countries in the shape of the lotus flower or bud, and this primitive representation of sex was translated from pagan religions



to Christian art as the lily, or *fleur-de-lis*. Phallic objects were also worshipped in the form of a divining-rod, and later as the clover-leaf, or shamrock. Possibly that is why the shamrock is considered lucky, and it is, of course, the Irish emblem of the Trinity.

In the jungles of India I have seen phallic symbols to which barren women make pilgrimages in the hope that they will afterwards become mothers. These symbols are considered important because there are Hindu sects which teach that a woman who dies a virgin cannot hope to enter into heaven. Therefore the women of these sects make pilgrimages to one of the phallic monuments to beg the Creator to give them children. This aspect of sex worship was of great importance in Greek and Roman times, and the women of those periods wore phallic charms in the hope that by prenatal suggestion or influence they might be able to give their husbands children.

As an instance of present-day phallic signs in architecture, I would mention the temple dome at Sirinagar, in India, especially so far as the roof is concerned. The phallic signs of sex worship embrace the Trinity. That is why, speaking again of India, we find that the chief gods comprise a trinity of Brahma, the Creator, Vishnu, the Preserver, and Siva, the Destroyer and Reproducer. This trinity, typical of sex worship, is similar to the Greek and Roman female trinity of the Parcae or Fates, and to the Scandinavian trinity of the Norns. The Fates presided over the destinies of human beings, and Clotho presided over birth and spun the thread of life.

This same sex inference in the Trinity is evident in other ancient beliefs. The Egyptians worshipped many of their gods in threes, some male only, and some in

sets of father, mother and child. These trinities were often known by different names in different districts. There is, for example, the instance of the three deities, Osiris, Isis and Harpokrat. Now there is a very strong sex meaning behind this, for in the ancient Egyptian picture language there was only one word for "father", "mother" and "child", and it is a symbol which everyone to-day would recognize as phallic. There was also in many districts a general worship of Suben, the goddess of maternity—another striking development of sex worship.

In Asia Minor a primitive trinity held to be a combined deity were Asher, Anu and Hoa—Asher, as I have explained, being the chief figure of a phallic trio. Very likely this was the first trinity that was worshipped anywhere, and it is not unnatural that it should be phallic, especially when the symbols representing this trinity are borne in mind.

Pan, or Priapus, was, as I have said, the fructifying god of the ancient Romans, and it was a symbol of this god which was decorated with flowers not only at the time of Pan's own festival, but at some seasons during the year. The decoration was chiefly done by agricultural folk, for Pan was, above all, a god of creation. Pan was sometimes represented only as a plain pillar, especially in the very earliest memorials and monuments, but later he was given a definite human shape. Sometimes this shape was similar to that with which we now associate the human torso, with goat hindquarters and legs of the child Pan ; but often the figure was more phallic in its meaning, so much so that it would nowadays be regarded as repulsive.

One of our present medical terms connected with sex, "priapism", is derived from the common figures

of Pan, or Priapus, which were placed in the fields and all over the Roman countryside, typifying sex worship in its crudest form.

Figures of Pan were also kept in the temples, and played a vital part in ceremonies which were definitely worship of sex, and in which all young girls (and particularly brides on the night before they were married) had to take part. These ceremonies were nothing if not brutal, and it is reasonable to suppose that it was this brutal aspect of sex worship which, as the nations became more educated and less barbaric, caused the religion to drop out of public favour in preference to a more spiritual faith, centred on the worship of life rather than the worship of sex and body.

There are many evidences to-day of sex worship in the ancient Egyptian temples, the walls of which were much thicker at the base than above. The doors were therefore much wider at the bottom than at the top, and so each side of the entrance (usually of heavy stone several feet thick) formed a sloping panel easily seen by those who passed into the temple. These panels were decorated with all manner of sex and phallic symbols. A fine example of phallic presentation is on just such a temple entrance at Karnak. It is an ancient panel depicting the Pharaoh Menephtha offering libations to the deity Seti, who is shown in a strongly phallic manner. This is only natural, for Seti was the ancient Egyptian "Giver of Life". This god is nearly always portrayed in the crudest phallic fashion.

On another stone panel at the entrance to Karnak Temple there is a second representation of the same scene, with Seti and Menephtha figuring in the same offering. Here, however, the parts of the body are not

accentuated, but the phallic symbol of the wand, the *Uas sceptre*, is held by the god Seti. This is a symbolic phallic emblem resembling in its significance the arrow or divining-rod. I have seen many other Egyptian carvings in which the *Uas* is shown as a phallic symbol. It is definite proof of sex worship, and emphasizes the importance placed by primitive people on the veneration of phallic symbols as an indication of the power of Creation.

The triangle is one of many phallic symbols, and according to its position, with point upward or downward, is either masculine or feminine. It is certainly extraordinary that the shape of the Egyptian Pyramids is strongly phallic in a masculine sense, and that therefore might be taken as proof of their sexual significance. As one who is not a sex worshipper, however, I prefer to think that the Pyramids are shaped thus for primitive architectural reasons. There is, of course, the riddle of the Pyramids, and many experts profess to find in the architectural details a history of the whole world, including a forecast of events to come. I cannot say that I am a believer in this, although elaborate charts have been prepared showing how, through primitive sun worship, the giant tombs are shaped to show the life of the world. That is outside the present range of discussion, but it is a fact that none of these expert "seers" connects the Pyramids with sex. There are, however, sufficient evidences of sex worship in Egyptian lore without the necessity for imagining them !

Romans at one period were noted for their excesses connected with the worship of Bacchus, and this god, while not primarily of phallic importance, furnishes still further proof of the general order of sex worship. Dionysus, or Bacchus, the god of wine and debauchery,

was worshipped both in Greece and Rome, and in many of the ancient monuments of this deity a phallic symbol is shown in the form of a sceptre.

The Dionysus sceptre is a staff surmounted by what is known in botany as a thyrsus. The sceptre is therefore often known as the thyrsus sceptre, being strongly phallic in meaning and in shape. It may safely be taken, therefore, as another sign of sex worship. Strangely enough, it is a frequent sign on churches to-day—St. Peter's in Rome, for instance ; but then, as I have already pointed out, many ancient signs have been acquired by the Christian religion in more modern times with complete disregard for their pagan and often phallic meaning.

Lessing has designed a fine group which typifies the struggle which goes on in a man's mind between true love and lust, and includes a Dionysus sceptre held by a Bacchante, or priestess of Bacchus. The arrow of Eros is shown, too—yet another phallic sign. Eros, of course, was the Greek god of love, from which name we get "erotic". From Amor, his Roman name, we have "amorous", and other words from the same root. It is curious how the worship of ancient gods of sex has supplied words for modern languages.

The very earliest religions were probably not strongly sexual, but were a type of Shamanism, in which it was believed that the world is peopled with demons who control night and day, darkness and light, good and evil, sickness and health. Charms of all kinds were used either to entice or repel these spirits according to their kind, and it was probably not till later in history that these charms became phallic, and the worship of spiritual ideas was given up for the more carnal idea of sex and the body.

In India to-day the worship of Siva and his Sakti Kali is entirely phallic in nature. The main ceremony demands the presence of a beautiful, young, and naked Nautch girl or temple attendant. She is regarded as the living representative of the Kali, or feminine sex goddess.

It is not possible for Westerners to see the Siva ceremonies, but I understand from natives that they are, to our mind, of the grossest possible description. They include eating and drinking from sacred vessels known as *argha*, which are entirely phallic in design, and conclude with dances by the Nautch girls which are similar to the *danse du ventre* of Egypt, and which are, of course, not only sexual but designed to promote passion.

Thus we find that the worship of sex is not always phallic, for this term rather implies the worship of the male by the female. If we are to judge by ceremonies of the Siva type, even modern sex religions are just as strong in their worship of the female by the male. That is the one main distinction between sex religions after the passage of centuries and the early phallic religions of Greece and Rome, typified by the worship of Pan. Phallic religions, pure and simple, would appear to have been invented by man, while a sincere sex worship is merely a primitive appreciation of the power of creation.

## CHAPTER FOURTEEN

### THE INFLUENCE OF SEX ON ART

It seems that the whole relationship between sex and art is summed up in the assertion that "the degree of culture of an individual or a community can fairly be judged by their views in regard to the nude in Art". This is an effective answer to modern artists who try to put the nude at a discount and imagine that it has no importance apart from art. Their assertion is quite wrong. The question of the nude has a status of its own, and as the relationship is one frequently under discussion at modern dinner-tables I would like to explain that relation, and why Wall is right in stressing that our views on the subject of the nude reflect our mental status.

Let us get away from modern ideas in which the nude is not my idea of a human figure, but is portrayed in paint and stone as a curious affair of angles and cubes. Let us also get away from what one might almost call the "rude" nude. It was at a definite period in the history of the world that the human figure became a subject for artists, and although previous attempts had been made to represent the human body, there were reasons why the figures were only shown symbolically and all the intimate details were not shown in sculpture or painting.

One of these reasons was religion. I speak from experience, for I have seen early Egyptian figures in which only the heads were shown with any degree of

naturalness, and the bodies tapered off into plain stone. The idea was that as they were temple ornaments it was not seemly to show such details in the figures of the gods and goddesses, but only in the face, where the character could most plainly be seen. Two of the figures, like those usually seen in connection with Egyptian relics (the Temple of Karnak carvings, for instance), were draped in very stiff garments. On first consideration that is strange.

It is known that rich Egyptian women wore loose garments and frequently went naked, at least in their own houses. It is therefore difficult at first to see why there should be any reticence about showing the whole of these figures in the nude, with details of the body. Even the arms and legs were not shown as separate parts of the body. The reason is that while in everyday life the nude was taken for granted, the figures of the gods were draped in the conventional stiff garments that figured in the temples. Thus there was no particular reason why it should be represented in the figures. It was, perhaps, a case of surfeit, as in many other instances of the avoidance of the nude in early figures and paintings. Not until Greek art adopted the nude, and showed that the (then) everyday naked human form was an ideal subject for art, was it realized that there was any *necessity* for showing the whole of the body.

It was not by any means a case of moral reticence, for we know that in the ordinary life of those times the climate made it quite unnecessary to wear anything more than a veil-like garment. It was simply an attitude to art. The parts of the body it was most desired to stress were shown in exaggerated form. That is why in some of these early figurines the heads are very large,



or some other part of the body is given undue prominence to illustrate the character of the person represented.

It is not safe to judge art in this part of the world till we come to the time when it was not merely the monopoly of religious bodies, and when paintings were made and figures carved for the appreciation of their own beauty and for the entertainment of the people who stood as subjects for such creations. The early Greek works of art were examples of this, and do not include the nude because this aspect of beauty for painting and sculpture had not been considered.

Also, the materials and artistic standards of those times were so primitive that any serious attempt to portray the nude would have been more or less ineffective. The time to which I refer is about 500 B.C., when notable sculptors lived in the Island of Chios. They produced many interesting and amusing little figures which can now be seen in famous museums the world over. They portray ordinary domestic subjects. It is really very strange that, as in ordinary life, these people must have frequently gone practically naked, artists of that time did not advance to the delineation of nude figures.

It is a long step from these archaic Greek carvings to the famous statues of Greece in the height of its culture. What a wonderful opportunity for proving Wall's dictum about the connection between art, the nude, and the mental outlook of the people! The figures which we still possess as relics of the world's history are even to-day representative of classic art. The nude human form had ceased to be commonplace. Certain Greek artists appeared to revel in their anatomical knowledge, but the vast majority delighted in portraying the human form with grace and purity.

For instance, there is the famous Venus of Milo, of which Ruskin says "she has nothing notable except dignity and simplicity".

We may disagree because the female figure which is represented by this statue is not in accordance with our own ideas of beauty, but he continues :

To an artist's true and highly trained instinct the human body is the loveliest of all objects ; the ancient Greeks drew the body from pure delight in it, and with a knowledge of it living. The Venus of Milo and the Laocoon have the forms their designers truly liked to see in men and women. The Greeks learned to know the body from the living body ; their treatment of the body is faithful, modest and natural. Michelangelo and Raphael learned to know the human body essentially from the corpse, and had no delight in it, but had great pride in showing that they knew all its mechanism ; they drew the body from the knowledge of it dead.

This is a criticism often levelled at early artists, that they gave undue prominence to parts of the body to which we now do not draw attention, or, at least, do not show larger than is normal. It may be supposed that there is some sexual importance attached to this trait on the part of the artists, but this is not so. In this there is to be found no link between sex and art. There are far more practical reasons. In the case of Michelangelo, in fact, there is an excellent reason. He spent most of his artistic life in depicting enormous figures which were intended to be viewed at a considerable distance, and the famous group of nudes in the Sistine Chapel is a classic example. For this kind of work it was essential to make the details of the human figures large, for otherwise they would have been overlooked altogether. After working in this manner for a good deal of his lifetime ("The Last Judgment" group in the Sistine Chapel took fifteen years to complete) it was almost impossible to avoid the

style when the work of art was intended for nearer view, and when the hint of immodesty crept in because the personal details were so enlarged.

Not all the more modern Greek artists displayed a detailed knowledge of the anatomical features, the kind of thing which is apt to bias people nowadays against the expression of the nude in art. Tintoretto, Correggio and many other famous artists created pieces which are accepted as classics, and which, even if they do not portray womenfolk as we like to see them nowadays, are far less angular and certainly less repulsively sexual than some modern creations ! We may take it for granted, therefore, that it is the Greeks whom we must thank for putting the nude in art in its proper place ; they featured domestic scenes and figures just as they were common at that period.

It is difficult to see how the opponents of the nude have gained so much ground. They say that the greater part of the pleasure we experience in seeing such works is in the delight resulting from our sexual natures. This may be so, but that does not necessarily prove that the works of art are immoral, and that this question of appeal should not be linked with art. Art must appeal. Just in what way it does so is immaterial provided it is not immoral.

We cannot forget that nearly all physical and intellectual progress is due in some way or other to sex and sexual emotion. If you like a painting or a sculpture, not only on account of its beauty, but because of the modest and faithful representation of nudity of the human form, surely a critic cannot assert your pleasure to be evil ? This inhibition is largely a result of the way in which we are taught to regard things, and quite naturally, if our climate were different and

nudity were more frequently seen in our daily lives, there could be no taint of suggestiveness. Nudity very probably suggests erotic thoughts because of perverted teachings which have been handed down through many generations.

I cannot help feeling that if an anti-nudist can look upon a naked figure of Christ, or even of a Magdalene, without experiencing sexual emotion, then he or she could do the same with any other naked figure which was modestly presented. It is often the attempt to conceal the beautiful in the nude which results in evil feelings, but that cannot be taken as effective argument against its portrayal in modern art. Exposure of the body to sight was not generally considered immoral either in Greece or Rome until Christianity became popular. In fact, Christianity must to a certain extent take the blame for this kind of prudery. Previously women had appeared in public without any clothing at all, and the fact is remarked upon by early Christian saints. It was not so much a fault of Christian creed as of class that nudity was, within a few generations, shrouded in prudery. It was a natural revolt against all pagan customs.

There is, too, the basic fact that Christianity developed most rapidly among the poorer classes, and most of the early Christians were poor people. They were naturally incensed against the wealthy classes, and for reasons of sheer religious fanaticism went to the opposite extreme from the wealthy Greeks and Romans. In the houses of these people it was the custom to rejoice in the natural beauty of a man or woman, and for no *logical* reason the early Christians took exactly the opposite view. At various epochs in Christianity there has been a reversion in this outlook upon

sex and art, and the nude has not only been tolerated but encouraged. The famous carvings in the Vatican are examples of these epochs, but there was always a return to this prurience which made celibacy and continence cardinal virtues.

Mind you, in modern works it is not always easy to define idealization and vulgarity in art. As Ruskin has explained, there are three classes of artists. The first take the good and leave the evil. Out of what is presented to them, they gather grace, life, and light and loveliness, and leave as much of the rest unknown and undrawn. The second, or greater class, render all that they see in Nature unhesitatingly, sympathizing with the good, and also bringing good out of evil. These may be termed the naturalists. They realize that sensual pleasure in humankind is not only a fact, but a Divine fact ; the human creature, though the highest of animals, is nevertheless a perfect animal, and human happiness, health and nobleness depend on the cultivation of every animal passion as well as on the cultivation of every spiritual tendency. The third class perceive and imitate evil only. Their art is in nowise a Divine institution. It is almost sub-human, and these artists are both useless and harmful. They are sensualists ; not men who delight in evil, but men who fail to see or represent the best and the purest there is in Nature.

When taking a stand for or against the relationship between sex and art, it is essential to know into what category the artist concerned would fall on this analysis. It is inadvisable to describe the depths to which some artists have descended in portraying the female form, but the most outstanding examples are paintings such as "*Les Femmes Sont Chères*",

"Belshazzar's Feast", and the illustrations to the de luxe edition of the "Contes Drolatiques". This is not art, but sheer vulgarity.

Without sinking to such depths there is a lesson to be learned from classic art concerning the introduction of sex interest. There are, as the reader may know, two pictures of "Leda and the Swan". One, by Saintin, represents Leda as an absolute nude, facing forwards and with her long tresses failing to hide any of the bodily details. Lejeune's picture of the same subject shows Leda standing sideways, supporting herself with one arm against a tree on the river bank, and with the lower part of her body swathed in a veil-like garment. There is no question which picture is most likely to be regarded as suggestive by critics. Lejeune has created a figure which could be regarded as improper because, being partly clothed in modern style, it is too anachronistic for the subject of the painting.

There are two other "Leda and the Swan" representations to which I must make reference, although they may shock some people. One is the classic statue by Michelangelo, and the other is Correggio's painting. Both represent realism to the highest degree and are positively indecent. They are products of the third group of artists referred to by Ruskin. No modern artist would dare to portray these actions, and yet here are classic works copied in many an art school!

The famous "Venus de Medici" is positively bristling in sex appeal, no matter whether you look at the statue through modern eyes or through the eyes of the Romans. In these sophisticated days it would seem to be taken for granted that the question of the nude immediately raises the question of morality. There is actually no reason at all why it should do so. The

nude may have a bearing on art. It need not have the least bearing on morality. Just whether or not a nude is necessary depends on the artist and his proposed subject. It is not an affair for the moralist.

There are so many people who, quite apart from all questions of art, are degrading sex to-day because of their false standard of morality. They would annihilate whatever makes life beautiful, good and pure, and would shroud Nature in sackcloth and ashes. They would blot out sunshine and beauty and substitute gloom and ugliness ; would close our art galleries and deprive mankind of the pure pleasures of the highest forms of art. The effect upon sex standards of a generation when this kind of thing happens are far-reaching. Prudery is easily cultivated, just as easily, in fact, as sex perversion. That is why the attitude which our artists are taking in regard to sex is of the most vital importance.

If the female form and intimate maternal subjects are made the subject of strikingly modern sculpture, as has been the case recently in London, then we are not paving a way to a clear and modest appreciation of the nude. For one thing, the human body cannot be portrayed by angles and crude cubes in sculpture, nor by violent blotches of colour in painting. The nude is essentially a subject which demands faithful draughtsmanship, even though the exact method of representation may vary with the current type of art and with the style of each individual artist. Only in that way can a true appreciation be obtained.

Any other style is, in course of time, bound to result in the degradation of sex from the artistic point of view, and results in eroticism. In other words, the

"art" is reduced to the level of an obscene picture in a lurid Paris magazine. When you get to this level you realize the truth of Wall's assertion, and it is time to put the nude back on that pedestal on which it should stand by natural right.

One of the few useful things that can be said in favour of early works of art in which sex was portrayed is that they help us to understand the sex customs of the times in which the pictures were painted or the carvings made.

From ancient art carvings we have been able to fathom much of the sex habits of previous generations thousands of years ago, and this would have been totally impossible if the people of that time—some of them, at least—had not thought fit to portray sex vividly for the benefit of their fellows. Sometimes in these early efforts the portrayal of sex is more subtle, but nevertheless direct.

There is in existence, for instance, a very beautiful Assyrian sculpture dating from about 680 B.C., which, on the face of it, does not appear to have any sexual meaning. A student of these things would point out, however, that on this sculpture wall panel are shown sex gods (male) gathering fruit in a grape vineyard where date palms are also growing. To our idea there is nothing sexual in this, but in actual truth it has a distinct bearing on ancient sex worship, and was obviously carved by the old-time sculptor with this idea in mind.

The ancient *rhizotomæ* were not botanists, but were herb-dealers and doctors handling medicinal roots. They had strange ideas, as we judge by modern botanical standards, and sex entered largely into their calculations. They considered fruit-bearing plants as feminine,



which was only a natural development of the understanding of the eternal feminine. Therefore they considered all other plants to be masculine. This observation led the *rhizotomæ* to speak of male and female plants without any real scientific understanding of the facts. The Assyrian carving is intended to show this sexual difference, and not only is it a very ancient connection between sex and art, but it is an interesting sidelight on the limits to the sexual life of the times. In just the same way there were works in Sardanapal's library (A.D. 650) which show the sexual meaning of plants, and also the application of herbs in a medicinal way for sex purposes.

Even in our own times, an illustration to Erasmus Darwin's *Love of the Flowers* has a sexual meaning, and shows Cupid among the flowers. Erasmus was the grandfather of Charles Darwin, and it is surprising that even in his day the sexual meaning of flowers was so clearly understood that it could be portrayed in an artistic manner.

A portrayal of the love ideas of the Greeks is to be found in such works of art as the ancient statue of Cupid and the Psyche. Cupid was, of course, the god of physical love, and Psyche the goddess of spiritual love—the soul, as it were. Obviously the mating of two such deities provided ample scope for the ancient Greek sculptors, and it is to be regretted that we have not to-day a wider range of these relics to show us the various phases of love in Grecian times. The famous Cupid and the Psyche statue, however, is enough to prove that the spiritual element of love was appreciated, and in spite of the sex religions and phallic worships of that time the mental pleasure of a perfect union was understood.

There is a very fine painting of an old story, "Daphnis and Chloe"—a Persian tale now better known as *Paul and Virginia*, since it has been copied by modern writers. It tells of two young people, a youth and a maiden, who grew up in idyllic simplicity without any thought of sex. (This was an old-time idea, that sex had to be *taught* and was not a gift of nature !)

The theme is well shown in the painting and is yet another example of the new angle on sex that is given us by the portrayal of sex in art.

It was the custom of the Romans to have free use of the Sabine women who were captured. (The Bible and the Koran both sanctioned this custom of kidnapping women for common property.) Tribal raids were made by the Roman warriors, and the women captured were held in slavery, a condition of promiscuity prevailing. This, to us, is merely an historic fact, but it is vividly brought to life by such statues as the "Rape of the Sabines"—a very beautiful work of art, but one which shows the intimate details of the agony of this wholesale capture.

Other aspects of slavery are depicted in ancient and modern paintings, and as most female slaves of classic days, and—until to-day—in parts of the East, were forced to endure a state of practical promiscuity, these works of art are of a highly sexual nature. There is the painting, "In a Harem", by Cecconi, which shows the slave-wives enjoying their scant freedom, while "Slave Sale", the famous painting of Gerome, gives the other and more repulsive side of the picture in a Turkish market.

Various peculiar aspects of sex, such as concubinage, are shown in many works of art. Steuben has a fine picture of the "Presentation of Hagar", illustrating

the story in the Bible, in Genesis xvi, which must have been very pleasant for Abram, and provides us with an interesting titbit of Biblical history ! As a fact, in the Bible, it is not of outstanding interest, especially from a religious point of view, but the painting brings it to life.

The more vital (and, to our mind, more pleasant) aspects of sex are shown in some of the Rodin statues, such as "The Kiss", and "The Eternal Spring". Oriental customs are shown by such paintings as "An Odalisque", by Szyndler, and "Danse du Ventre", by Bedt. There are hundreds and probably thousands of others. If one were to start cataloguing all pictures which portray sex in a normal manner the task would be practically endless. "A Man and a Woman" (Sinding) and "Innocence in Danger" (Voillemont) illustrate other sides of the sex question, but it must suffice if we simply pick from the treasure store of art those works which illustrate some unusual aspect of sex in history.

For example, our knowledge of witchcraft is widened by the Hans Baldung painting, done about the year 1500. This not only illustrates witches as conceived by the men of the Middle Ages, but emphasizes their sexual significance—a fact of which so many are ignorant. Here naked witches are depicted brewing their potions beneath a shattered tree on a hill-top, while a young witch with hair streaming behind her is being whirled away into a cloud seated backwards on a huge ram. The title-page of Webster's book on witchcraft, published in 1719, gives us yet another idea of the sex nature of these female demons. In this, a witch lies in her bedchamber in a delirious nightmare, and is visited by sister witches mounted on pitchforks, and by familiar spirits, ghoulish monsters





and other horrors. As in all old demonologic woodcuts, the indispensable hell-broth simmers in a brazier. The most remarkable aspect of these relics of medievalism, of which many have come down to us, is the atmosphere of gloom and horror and macabre foulness which they are able to inspire in us even to-day. Undoubtedly they reflect the popular outlook of those days, for otherwise no publisher would ever have printed them.

In various museums I have come across examples of Greek art which illustrate ancient phallic customs, and in Italy to-day there are some fine specimens of phallic symbols in art. To take just one example : the statue of a Faun and a Nymph, playing with a Dionysus rod. This emblem is strongly phallic, as is the arrow of Cupid ; and the arrangement of the statue, which is nevertheless beautiful, is strongly suggestive of sexual temptation—just the sort of thing one would expect from the introduction of the Dionysus rod.

Lessing has a fine statue of Amor and Bacchante, which is a similar subject portrayed in the Roman manner, Amor being the Roman name of the spirit Cupid, and Bacchante a goddess of the Temple of Bacchus. Here again there is a phallic emblem in the group, and it is hardly to be credited that the artist introduced this symbol without realizing its significance. And even if he did do so, the Dionysus rod was obviously copied from earlier Roman phallic ornaments of a similar kind.

There is a very striking (if unsavoury) work of art which illustrates sex, Christianity, and phallic symbols all in the one woodcut. It is a work by Von Leyden, illustrating the temptation of St. Anthony. This was made about the year 1525, and is certainly something

more than just a fine woodcut of the period. The saint is shown sitting by a tree, being tempted by a maiden fully clothed, and, on the face of things, quite respectable, and quite different from the type of woman who, so we were taught, was hired to tempt St. Anthony.

But close inspection of the cut shows interesting facts. Uneducated people of the Middle Ages might have supposed that the story of St. Anthony was not genuine, and that he was a self-mutilated fanatic (there were many of them then existing) who could more readily resist temptation. To show that the saint was in every way human, normal, and subject to temptations of the flesh, there are portrayed on his regalia the ancient phallic T-shape symbols which prove his interest in sex. The vase with which the maiden is tempting the good St. Anthony is phallic in character (which, for the purpose of the picture, makes it quite unnecessary that she herself should be unclothed), and further to heighten the effect in a very crude way it is obvious that the girl is about to be a mother. This certainly implies that she is not a chaste woman, and the fact that she is a temptress in disguise is emphasized in the true Christian way by small horns on her headdress. It is interesting to note that the same pagan phallic symbols shown in this medieval woodcut are still to be seen on many tombstones in Turkish cemeteries.

I have explained elsewhere that Madonna worship and the worship of the breast is one of the highest forms of religion, and is also one of the oldest religions. It is to early works of art that we must look for proofs of primitive Madonna worship. There is one fine sculpture illustrating Madonna worship even in Aztec times. The Madonna in this work looks more masculine than

feminine, but she is surrounded by emblems of life and obvious signs of sex worship. A crude bronze figure of great age, found in some subterranean temple in Sardinia, is another indication of early Madonna worship. A stone figure of about 2100 B.C., found in Palestine, illustrates breast worship in its crudest form. The figure is of the Assyrian goddess of maternity, and is a rough but vital representation of sex in early art.

There are in many of the Egyptian temples stone carvings and wall panels near the giant doors representing the goddess Anukah nursing the Pharaoh Rameses, and these figures may be taken not only as works of art, but as sculptures which were actually worshipped and venerated as signs of early breast worship. The Ephesian Diana, now in the Vatican Museum in Rome, is another example of breast worship signifying life, and while it is not a pleasant figure for an European woman to contemplate, it is more vital in its meaning than many of our modern vaporous works of art which need a whole saga to describe them !

Primitive representations of sex in art were vitality itself, and where there was no censor to restrict, but only an adoring public to satisfy in the temples, primitive artists had full scope for their talents.



## CHAPTER FIFTEEN

### AGE, LOVE AND CLIMATE

As a result of the study of the habits of primitive people, most travellers can make interesting observations on the mutual effects of age and climate on love. While the results of these observations can be tabulated and do not make very interesting reading if taken "in the raw", they are nevertheless of the greatest value in helping to trace the history of love through the ages. It must be remembered that, in the early period of history, when the world went through various climatic changes before settling down to the present standard, parts of the inhabited regions were very much like what the extreme parts of the world are to-day. At one period, as is well known, the world was very much hotter than are the tropics to-day ; and during another age it was much colder than, let us say, Greenland. To continue the simile, the present customs and habits of the Greenlanders and the tribes in tropical Africa are therefore worth study, for they are at least a guide to what we may reasonably expect was the rule in early times.

Fehlinger has made an interesting study of maturity and decline among primitive peoples, together with other authorities such as Rudolf Martin, O. Reche, and E. Baelz, and I should like to express the views of these investigators with my own. It is generally agreed that among all human races the signs of maturity appear later and less distinctly in the male than

in the female. That at least is my experience, and it seems to be supported by other authorities.

In Europeans, the period of puberty coincides with the second stage of increased bodily growth, which ceases in most men between the sixteenth and eighteenth years, and in women between the fourteenth and sixteenth years. That much is general knowledge in Western countries. The end of the puberty period may, however, in some cases be postponed for some years, and doctors have instanced many curious cases of such postponement. The exact moment of the advent of sex maturity varies not only racially, but also individually. The same applies to the difference in time between the coming of maturity and the cessation of bodily growth.

The opinion still prevails that climate has a very great influence on the growth of maturity, and one of the experts I have mentioned, Rudolf Martin, has said that: "Races living in the tropics grow more quickly and mature earlier than the races living in temperate zones. This is undoubtedly due to the earlier advent of puberty." The Chinese and Japanese are difficult of investigation with regard to these questions, and the average Occidental will tell you that he can rarely estimate the age of a Chinaman or a Jap. Nevertheless, experts have been busy on tabulating the maturity and decline of ages of Eastern nations, and in regard to the Japanese, Baelz, at the end of the last century, disputed the statement that they mature early. But he found that the *growth* of both sexes ceases in Japan earlier than in Europe; and yet sex maturity in the female does not occur earlier.

According to the statements of women teachers of girls' schools, Japanese girls reach maturity *later* than

those in Europe ; half-caste girls take a middle position. As in Japan there is a great deal of reticence about such matters, facts have to be very carefully investigated before we can accept proofs. Since the time of Baelz' investigations, reliable data about the advent of maturity among non-European races has seldom been given, but those facts we have tend to show that most probably, even among coloured primitive people, puberty generally occurs late. The idea is advanced by Fehlinger, and with regard to some tribes I agree that there is evidence in favour of this view.

Important material has been collected by O. Reche in Matupi with the assistance of a number of missionaries. He found that, on the whole, the rhythm of growth of Melanesians corresponds to that of the Europeans, except that the growth ceases a few years earlier. Development in height is completed as a rule in girls at the beginning of their seventeenth year, but in boys in the eighteenth year. But as regards the advent of puberty, Reche's researches led to the surprising result that all Matupi girls (with the exception of those of seventeen) had not reached the state of puberty. His experience is in direct opposition to the belief formerly taken for granted. To my mind, the fact of importance is that in the Matupi natives puberty coincides with the highest point of the curve of growth, namely, with the end of the development in height. Puberty commences when growth ceases, says Reche, and that gives us one fact to work on as regards the influence of climate on sex, and therefore on love.

It seems almost as if the coming of maturity absorbs all strength and hinders growth. A different state of affairs exists among Europeans, for with most of us the beginning of puberty falls in the second period of

growth and therefore long before growth ceases altogether. It would seem that the conditions existing among Europeans are of the primitive state, since with the majority of animals puberty also begins before the end of growth. That is extraordinarily interesting, and is a sidelight on Western conditions of life. Perhaps it explains a number of child-crimes which are not noticed at all among primitive tribes in the tropics.

Reche reports that, corresponding to the late puberty, the secondary sex characteristics also appear exceptionally late in Matupi children. That is the chief reason why the boys and the girls, especially as they are small, appear remarkably young. This is true even shortly before maturity, and is a reason why their age seems less than it actually is. I should like to quote here the experiences of other authorities. Richard Neuhaus wrote that, according to information given by missionaries who had lived for a long time among the natives on Tami, the first signs of puberty generally appear in the fifteenth or sixteenth year. Neuhaus thought that this late maturity was the result of bad feeding, but I am tempted to disbelieve this, as from his other descriptions it does not appear that the economic conditions of the Papuans were otherwise unfavourable. Hence I do not see why they should be ill-nourished.

Another authority, speaking of the Igorots, says that Luzon boys as well as girls attain puberty at a late age, generally between fourteen and sixteen years. Civilized people settled among the Igorots say that the girls do not reach the age of puberty until they are about seventeen years old, but a considerable error relative to their age seems to exist with regard to this people, who have lived for a long time

under European influence. Of that well-known pigmy race, the Andamanese, it is said that puberty appears in boys and girls when they are about fifteen. They do not seem to grow any bigger after they are about eighteen years old, and bodily growth is in any case very light after they have reached maturity in sexual matters.

We must remember that even within one tribe the conditions of life have a great influence on the age of puberty and bodily development. Unfavourable conditions produce a retardation of puberty ; favourable conditions accelerate it. This may be the chief reason why the beginning of puberty varies individually by several years. So far there exists no definite explanation of the racial differences in the age of puberty. Reche says : "It is conceivable that the characteristically late maturity of a tropical race (like that of the Melanesians) may gradually have been acquired by the unfavourable influence of too hot a climate or of continual under-feeding acting on many generations." My own experience is that with some tribes it is extremely difficult to tell what age people are, especially when dealing with youths and young girls. I have been reading the sorry experiences of a certain Ales Hrdlicka, who tried to determine the age of puberty among Indian girls of the South-West United States by their height, because he was unable to get definite statements of their age. This method is open to various objections, for it is certain that individuals who have attained puberty are certainly taller than people of the same age who have not yet reached that stage. The earnest Hrdlicka, uncertain in his methods of ascertaining the state of puberty by height, fell back on the observation of other bodily developments. On these observations alone, however, it is unwise to accept the facts.

It is not sufficient, for example, to take as proof the fact that in youths the beard begins to grow at the fifteenth or sixteenth year.

This difference in the various ages of attaining puberty is a help in the understanding of customs of various tribes. I have noticed that bodily decline is more marked with women than men, just as is the case with the commencement of the period of puberty. Birth statistics from many countries in Europe show that it is very rare for women over fifty years old to have a child. I believe that with the North American Indian women the age at which they cease to have children is about the same as that of European women, but I should not like to accept this fact in its entirety. It must be taken into account that accurate statements of age are wanting, and that the age of Indian women can very easily be exaggerated. Otherwise it is generally said of coloured women that they age rapidly, and that the period during which they are interested in sex is comparatively short.

It is my experience that quite a large number of Indian women are beyond their prime even at the age of twenty. When they reach thirty their figures are too often covered with an accumulation of fat, and elasticity of movement has given way to indolence. Other women become very thin, especially after they have had many children. Their features are sharp and bony, and amongst older women I have come across creatures that were haglike in their repulsiveness.

So far I have considered sex and love as synonymous, which is not by any means correct, for the workings of sex are the result of love. What I wish to consider is the influence of age and climate on love,

and not primarily on sex. Therefore, to make the case complete, we must examine the relationship from at least one other aspect. The length of marriage is a real guide to the strength of love and its quality. Naturalists tell us that most birds pair for life, but that among the mammals (with the exception of man and some apes) it is not usual to find male and female living together for more than a year. In human marriage we meet with every degree of duration, from unions which, though legalized as marriages, do not really deserve the term, to unions which are ended only by death.

As an instance of the latter, I have heard among the Veddahs of Ceylon a proverb that "Death alone separates husband and wife", and this is certainly true of their native customs. I have also heard it said in the Andaman Islands that "No incompatibility of temperament or other cause is allowed to dissolve the union", and the same is said of the Papuans of New Guinea. From time to time I have made notes of the habits of the peoples I have met, and I should like to raise these points here together with the observations of Westermarck. We have to remember that among primitive people, as a rule, human marriage is *not* contracted for life, and that the actual duration is a very sure guide to the other characteristics of the tribe.

The Indians of North America used to dissolve their marriages almost as easily as they entered into them ; which habit may possibly account for the easy divorce in America to-day ! The Wyandots, it is said, had marriages which were "on trial" and which were binding for a few days only. In Greenland couples often live together for only half the year and afterwards

separate, but I have met people who have disputed this observation. Schoolcraft asserts that among the Creeks marriage was considered only as a temporary convenience ; nor was it binding on the parties for more than one year, the consequence being that a large proportion of the old and middle-aged men have had many different wives, and their children scattered around the country were unknown to them ! -

Of the Botocudos, Keane has noted that their marriages are all of a temporary nature, contracted without formalities of any sort, dissolved on the slightest, or without any, pretext, merely through love of change or of caprice. In Ruk it frequently happened that newly married husbands repudiated their wives, and in the Pelew and Kingsmill groups, and among the Aborigines of Northern Queensland, divorces were of very common occurrence. Tasmanian chiefs had no difficulty in, and made no scruple about, taking a succession of wives. There were, of course, adequate means of support, so that the usual Western argument against this sort of thing was invalid. In Samoa many years ago George Turner remarked that if marriages were contracted for the sake of property, or simply for the festivities of the occasion, they were seldom of a permanent nature. The wife was not likely to live more than a few weeks, or perhaps even days, with her husband.

Among the Dyaks there are few middle-aged men who have not had several wives, and I believe there are instances of young women of seventeen or eighteen who have already had three or four husbands. In all cases which I instance from my own notes, and from the observations of other authorities, the local conditions in the way of climate, customs and plenteousness



or otherwise of food all play their part in deciding the duration of the union. Where means of support are plentiful one would expect to find the unions of short duration, as it is easy for the parties to experiment and to marry frequently until they finally settle down. On the other hand, one would expect that, where natural conditions are difficult, the unions would be long because the people could not find new mates easily, their responsibilities for the supply of food and shelter being so much greater.

I should not like to take the onus of saying that this is a universal law. Some of the instances of variation of duration in human marriage cited by Westermarck are interesting. He says that among the Yendalines in Indo-China it is rare for any woman to arrive at middle age without having a family by two or more husbands. The Maldivians, too, are so fond of change that many a man marries and divorces the *same* woman three or four times in the course of his life ! Among the Singalese, according to another authority, both men and women have frequently to marry four or five times before they can settle down to a contented life ; and of the Mantras of the interior of the Malay Peninsula it is said that it is not uncommon to meet individuals who have married even forty or fifty different times ! Among the Munda, Kols, Khasias, Tartars and most Mohammedan people, divorces are quite frequent.

According to Van der Berg an even more fatal influence is exercised in the East on family life by this laxity of the marriage tie than by polygamy. That is one of the evils which must be blamed on to the association of love and climate. Burckhardt knew a Bedouin who, forty-five years old, had had more than fifty

wives. A "Sighe" wife in Persia is taken in marriage for a certain legally stipulated period, which may vary from one hour to ninety-nine years. A similar custom is observed among Persian pilgrims to holy shrines who, by means of "muta'a" (changeable) marriage may acquire a "wife" for an hour, a week or a year, according to their wishes. The affair is legally settled by the local mullah (priest) after due remuneration has been handed to him, and any subsequent children of the union are legally provided for. In Cairo also there are not many Persians who, if they have been married a long time, have not divorced at least one wife, and many men in Egypt have in the course of two years married as many as twenty, thirty, or more wives, whilst there are women comparatively young who have been wives to a dozen or more men.

What can we glean from this evidence in regard to the connection between age, love and climate? We have seen that the duration of human marriage varies just as much as the other periods in human life; the commencement and cessation of puberty, for example. In all such matters primitive people seem either to have avoided or not to have arrived at the European stage, where end of growth and the commencement of the state of puberty are by no means synonymous, and where marriage unions are generally entered upon "until death do us part". In many cases economic conditions have played a greater part in the decision than have climate and average age. Nevertheless there is ample evidence to show that in countries where economic conditions are otherwise roughly the same, climate has a great effect on love and the resulting affairs of love and sex.

It does not follow that certain conditions of life

which are favourable to sex are necessarily advisable, and so in the estimation of the effect of climate on love it must not be taken for granted that an environment for sex is to be favoured.

There is the vital point, too, that certain environments and conditions of life may have an effect on the sex of the majority of babies born. This is not a matter of which I can speak with experience, for, obviously, one would need to live for many years among a large number of tribes, and take an accurate census of births during that time. But with animals it is fairly easy to calculate.

Authorities such as Carl Daring say that a favourable environment causes an excess of female births, while an unfavourable one produces an excess of male births. This is a point of the greatest importance which must be taken into consideration with the facts on the connection between love and climate, and love and economic conditions.

During's observations, backed by the opinion of Professor Brooks, are worthy of note. He says that it is true that abundance or scarcity of food is one of the most important elements of that whole which make up the environment of an organism, and in most of the cases which During quotes it is the controlling factor ; but he gives many cases, some of which may be quoted later, where a variation in other conditions of life has produced the same effect, causing an excess of male births when unfavourable and excess of female births when favourable. This is important in the relationship between love and economic conditions.

In the case of man, the conditions of life are so much under control that it is difficult to state just what constitutes favourable environment ; but I think we

may conclude that, as a general rule, an environment which produces a high birth-rate is favourable, and vice versa.

Now During gives many tables to show that, among mankind, the number of female births, as compared with the number of male, increases as the birth-rate increases.

As this has a vital bearing on the subject matter of this chapter, I feel that it is not out of place to give actual figures proving the effects of a favourable environment on sex.

In South Africa the Boers are very prolific, six or seven being considered a small family, and from twelve to twenty children are not unusual. Their badly nourished and overworked Hottentot workpeople seldom have more than three children, and many of the women have no children at all—generally owing to certain medical conditions. Quetlet says that in 1813-20 the free whites gave birth to 6,604 boys and 6,789 girls, or 97 boys to every 100 girls. During the same time the Hottentot slaves produced 2,936 boys and 2,826 girls, that being 103·9 boys to each 100 girls.

Birth-rate is higher in towns than in the country, and more boys are born for each hundred girls in the country than in the towns. I have found that this is the case in African tribes of which I have detailed knowledge, and an Indian doctor with whom I am acquainted tells me that the same important fact obtains in many of the big cities of India ; but it is hard to keep an accurate record as the birth-rate is exceedingly high. The opinions of other authorities, in cases where there are accurate figures available, are worth mentioning.

In Prussia, in 1881, the number of boy births for

each 100 girls was 106·36. In Berlin it was 105·70, and in the country it was 106·72. In all the towns the ratio of boys was below the average for the whole of Prussia, and in Berlin it was very much below the average.

Ploss, another authority, was the first to point out that there is an excess of female births in times of prosperity. He found that in Saxony the ratio of boy-births rose and fell *with the price of food*, and that the variation was most marked in the country. This surely has a vital bearing on the effects of love, sex and economic conditions.

It is well known that the number of births among mankind is greater at some seasons of the year than at others, and from a record of nearly 10,000,000 births During has compiled a table which shows that the ratio of boy-births is greater in three months when the birth-rate is smallest.

From this table it can be seen by those curious enough to examine figures in detail (*Summary of Carl During's Work* by Professor Brooks, of John Hopkins University) that in June, the month when the birth-rate was smallest, the ratio of boys to each 100 girls was highest, and very much above the average for the whole year, while in March, the month when the birth-rate was greatest, the ratio of boys was smallest.

More than 6,000,000 births took place in seven months when the ratio of boys was below the average for the year, and only 4,000,000 in the five months when it was above the average ; the table shows clearly that an increase in prosperity, as measured by the birth-rate, is accompanied by a decrease in the ratio of boy-births, and vice versa.

Among the lower animals satisfactory statistics are wanting, but During states that domesticated

animals are much more prolific than their wild brethren, and there is a much greater preponderance of female births. When animals are taken from a warm to a cold climate, the ratio of male births increases, and leather dealers say that they obtain more female skins from fertile countries where the pastures are rich, and more male skins from barren regions. During thinks that we may safely conclude that the lower animals, like man, give birth to the greatest number of females when placed in a favourable environment, and to most males in an unfavourable environment.

This effect of Nature on the sex of births has a reflection on marriage customs. As Fehlinger points out, the expert Frazer is right when he says : "If women are scarce in a group, many men will prefer to remain single rather than expose themselves to the danger of death by trying to capture women from their neighbours." This, Fehlinger explains, is what really happened among many tribes of the Australian natives, who lived on a friendly footing with one another.

It may be wondered what this has to do with the effects of the preponderance of women or of men. I should explain that scarcity of women is most often overcome by several men sharing one wife, an arrangement which, unlike the capture of women, avoids arousing the hostility of neighbours.

Among peaceable tribes, therefore, a numerical preponderance of men results not in exogamy but in polyandry. But admitting that a warlike tribe has not sufficient women, and therefore steals them from their neighbours, it is still unexplainable why the men of some tribes should altogether avoid mating with their own women, few as they are, and have no desire for them whatsoever. One would think that the few women

obtainable without force would be all the more in demand.

Taking a broad view of the connection between sex and economic conditions (embracing climate and age), it is obvious that Nature is a great leveller and that conditions which might otherwise cause a social upheaval are prevented from happening solely because of some natural economic law.

It is perhaps surprising that there should be such a positive connection between the economic conditions of a country and the average of males and females born into it. Doctors can support this fact, however, and it is partly possible to explain it on medical grounds. When certain medical facts regarding sex are better understood it should be possible to see exactly why this curious law operates as it does ; but in the meantime we may be thankful that it is so, for otherwise there would be great social discontent, especially with primitive people, who are the most affected by these laws of Nature.

A layman can be excused for thinking, apart from all question of the determination of sex, that most children will be born in hot countries, and that in the colder countries there is bound to be a certain amount of sexual indifference.

This would not always appear to be supported by facts. Some of the Eskimo tribes may be cited, for with them physical passion is often a paramount feature of existence, and this in spite of the fact that living is hard, food difficult to get, and life itself very precarious.

An offshoot of the effect of climate on love is that, as I have already mentioned, more marriages and more divorces or separations do sometimes take place

in the hotter countries, and where economic conditions are easy. This gives a casual observer the impression that sex ties are morally loose, but it is not safe to deduce this from the simple fact that in some countries it is quite normal for a woman to have two or three husbands in her lifetime. This may be the result of easy economic conditions, and often is ; but it is not a satisfactory basis on which to judge the moral standards of the country.

It is, however, still another example of the interlinking of love, sex and climatic conditions. As civilization has changed during the course of the world's history from torrid to temperate zones (speaking as one of the Western world I may appear biased), so religions have changed. Phallic religions of the old days were mostly in evidence where economic conditions were easiest, and although warlike peoples often had strong sex religions, the sex aspect was of the greatest importance in time of war. War itself is a factor with a great bearing on sex, and, if one may judge by the references to the "post-war generation" in dinner-table conversations to-day, it is a problem of the greatest magnitude in our own times.

Yet we are not likely to face the problems of the Lacedemonians who, in a war (3209 B.C.), had sworn not to return to their native land until they had taken Messina. This took longer than they had thought, so that at the end of ten years they were still at war. Their wives sent word to them to return home so that children might be born, and so that the daughters, who had since grown up, might be married and have children to carry on the race. This was impossible owing to the vow made against Messina, and so the Lacedemonians sent home a number of picked youthful



warriors, who were allowed to mate with the women at home !

As many of the daughters were virgins, the children of these strange unions were known as *Parthenios*, or virgin children. That is an extreme instance of the effect of war (and therefore of economic conditions) on sex and love, and somewhat similar cases are quoted in Biblical history.

The normal relationship of love, sex, age and climate is not so extreme, however ; but the whole history of sex really hangs on this connection. Sex habits in the various tribes and nations might have changed but little were there not widely differing climates and economic conditions.

## CHAPTER SIXTEEN

### A TRAVELLER LOOKS AT LOVE

"You know," said a Society woman to me when I explained to her my intention of describing in this book the various phases of love between African and Indian natives, "I simply can't understand how you can talk about these people *loving* each other. To me they seem positively repulsive. They seem to bear no characteristics of our kind of love. They are not only ugly, which would be excusable, for probably their standards of beauty are different from ours, but their features show plainly enough that they have characters which do not make for love or domestic happiness. They are, it seems to me, brutal and lacking in the appreciation of the finer things which we regard as essential to happiness in love."

That, I know, is a sophisticated Western view, and it is partly this aspect which has been responsible for continual lack of understanding between white men and coloured races. It is unfortunate to have this misunderstanding, and in all my travels I have always attempted to find a bond of common interest between my guides and myself. Discipline is necessary in an expedition and on "safari", especially with porters and the ordinary "boys" one has for the rough jobs. But, all the same, I like to feel that I understand these people, their habits, likes and dislikes.

That is why I have made a study of the love methods of the various tribes with which I have come in contact.

A traveller who wants to get at the root of the bond of interest with any native people cannot afford to disregard the fact of love, and he must make a close investigation of the love habits of primitive people if he is to find the intimate reasons for various factors connected with the domestic life of the people.

To brand all African tribes, for instance, as brutal and lacking in the appreciation of the finer things of life, which we regard as essential to happiness in love, shows not a great strength of opinion, but a misunderstanding (often deliberate) of many native problems, so different from our own, and a host of outside influences.

As a traveller in interesting lands, I have made observations on this point, and have come to the conclusion that there is a surprise in store for most people who imagine that the old-established relationships between sex, marriage, and the domestic affairs of life are so self-evident that no different order can readily be pictured.

As a matter of fact, the reverse is true. There is no more fluid a phase of human nature than sexual attraction, and as in every country this is influenced by local economic conditions, old-established customs, and by religion, there can be no such thing as a "self-evident and stable relationship". The Victorians were apt to imagine that a strict marriage, entire absence of divorce facilities, and the healthy family life of a large family were earmarks of respectability. The habits of "savages", who were not necessarily lax, but who differed in their code, were considered "barbarous". I had hoped that by to-day we should have arrived at a different theory, and realized that love in other and often primitive countries is bound to differ

from love as we know it ; but even now there is a great deal of bias. Generally it is harmless. Yet the danger still lurks. It springs to life at Indian conferences and matters of that kind, when the typical Western misunderstanding of Eastern ideals is painfully and often unwisely obvious. To know a man you must know his domestic life, and to do that you must understand his standards of love and sex.

In a few months in a foreign country (especially where coloured peoples are concerned) one learns far more about these matters than by years of study of the numerous learned treatises and ponderous scientific works which are supposed to describe the history and development of the peoples in each country since the dawn of time. Personally, my interest in this investigation has never flagged.

There are always interesting new facts coming to light about the tribes with whom one lives for a while ; and if one is lucky perhaps some matrimonial rite will be celebrated during the stay. Indeed, I have often been fortunate enough to witness a number of primitive religious and sex ceremonies which a traveller not interested in love certainly would not have the patience to endure ; nor would he purposely remain in the district with the fixed intention—as I have done—of seeing the thing through, even if it meant missing a boat or being caught at the beginning of the rainy season in very difficult country.

The first thing is to get the right standpoint. Fehlinger says that travellers and missionaries, seeing things merely from the standpoint of European civilization, have for a long time attributed to primitive people conceptions of sexual behaviour like to our own. This is not the case, and it is now quite firmly established

that the morals of primitive people differ from ours, just as do their manners. In very many cases they do not consider intercourse as a sign of immorality, and although people are often restricted in some way for the good of the race, and mating between blood relations is generally abhorred, unmarried people are allowed a great deal of liberty.

The chain is often so loose that, according to our so-called civilized ideas, these people do not seem to have any ideas of morality at all.

Fehlinger explains again that it is only where a more advanced civilization leads to material considerations in the matter of sex relationship that, as a rule, this liberty is restricted or entirely in abeyance. Should any consequences ensue from the practice of free love, the lover is generally in duty bound to marry the girl.

Among some tribes, however, no such obligation exists ; the lover may break off his connection with the pregnant girl. Frequently in cases of pre-marital pregnancy, abortion, which is very prevalent among primitive races, is resorted to. Among some people, however, a girl who has had a child gets married the more easily, for she has given proof of her fertility. Besides, the child will be an additional worker in the house !

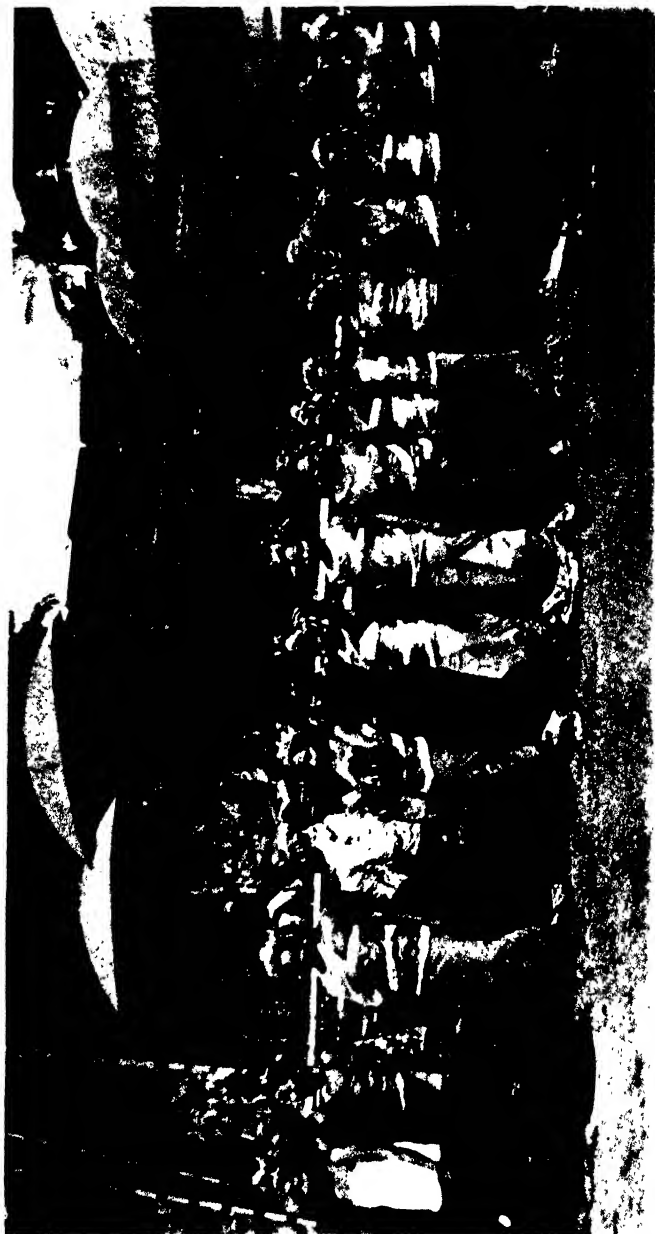
All this is not mere theorizing, as I can testify, and it is a striking example at the outset of the different states of love and marital obligations which we must consider in weighing up the sex life of primitive people.

There is wide variation among tribes with regard to the amount of freedom allowed to unmarried people, but I have generally found that most primitive people demand conjugal fidelity from their married women. Some



*Tepahi*

FUTURE BRIDES OF NEW ZEALAND MAORI GIRLS



authorities, such as Buschan, have said that, although the rules are strict for married women in most parts of the world, in childless marriages a woman may take up with another man. I cannot disprove it, but I have never met cases like this, and can hardly believe it possible as a generally permitted rule, though isolated cases may exist (as indeed they do in our parts of the world).

As a traveller who has made wide observations on love in primitive tribes, I feel bound to say that the idea of sexual purity is not unchangeable. Ethnographical research has fully proved that purity, in our sense of the term, is unknown to-day among quite a number of primitive people, and there exist no restrictions upon mating, except for the prevention of mating between blood relations. It is strange that, even in very primitive tribes, incest is avoided. This point, however, I have dealt with at length elsewhere in this book.

A greater or less degree of liberty in pre-marital mating exists among most of those people in Asia who are not under the influences of Islam, Buddhism and Hinduism. Indeed, it even exists among some civilized Hindu tribes, as among the lower Hindu castes of Kashmir and of the Punjab mountains, the various lower castes of Agra-Oudh in the Central Provinces, and Berar in Southern India ; but they restrict pre-marital relationship to persons of their own community.

Most Dravidian races forbid mating between members of the same exogamic group (I refer to pre-marital relationships, of course), though it takes place at times in spite of this. The Mongolian races generally show indifference in this respect. It is just a matter of habit. One authority (how these authorities vary !) says of



the Nagas in Manipur that they are conspicuous for their exceptionally pre-marital relationships, although they demand strict fidelity in marriage. Pre-marital intercourse between persons to whom marriage is forbidden is not considered improper with many tribes, which in the case of the Nagas may be that they are ignorant of the process of generation.

Before we go any further, I should like to stress the fact that it is all a matter of viewpoint, and one cannot possibly expect the customs of primitive tribes to have much resemblance to our own.

Among many Indian tribes (as an example of this question of viewpoint) the grown-up children do not sleep in their parents' huts, although they work with their parents all the day. They sleep in houses of their own, in which they commonly visit each other by night. This is supposed to be a sign of the independence of children, and the parents are proud when their children are old enough and strong enough to live in separate huts.

Should a girl, as a result of this freedom, become in love, it is generally expected that the man thought most probably to be the father will marry her. This is not always enforced, however, and if he is unwilling, or definitely refuses, he may have the option of paying damages. The payment varies very largely and is generally made in goods, and mostly with goods of a perishable nature. Once the damage has been paid, the girl is quite free to associate with another man, or even to marry anybody else. As she has proved her capabilities of motherhood, she generally does not experience any difficulty in procuring a husband; in fact (as I have quoted from Fehlinger), it is an advantage rather than a disadvantage. She generally

manages to get a husband, and, in addition, has had the advantages of the experience of love and the more solid benefit of the goods paid in damages. The child, if it lives, can work for her even if she does not find a husband, and, owing to the totally different economic conditions, the question of disgrace does not enter into the problem.

It rather makes one wonder at what stage in civilization disgrace in connection with a baby born before marriage became a deciding factor, and just why it is that our Western world is ruled (in this respect) not by morals so much as by a man-made status which, if defied, is supposed to bring shame upon the unfortunate girl.

I do not question the advisability of some moral restraint upon pre-marital freedom, for any increase in this freedom at the present time would more than double our world problem, already complicated by over-population.

At the same time, it is to be regretted that the onus of the disgrace, in our system, falls upon the girl, and the man often escapes with but little penalty. The law is often too light and the working of it is dependent upon the wishes of the girl, who, in the circumstances, may be too overwrought to produce the evidence she should to secure ample compensation.

In primitive tribes the result is often fairer to all parties, for the disgrace definitely falls on the man if he fails willingly to pay the agreed damages, and as owing to the different moral standards no disgrace attaches to the girl, she has only to face the initial upbringing of the child.

I have no doubt at all that the wisdom of this primary method of settling before-marriage troubles

will, in course of time, be obvious to the Western world, and that in this way we shall once again learn a lesson from primitive people. This is an aspect of love and its effect which is striking to a traveller in Central Africa, for example, where the apparent laxity in pre-marital conditions is ruled much more by economic necessity than by man-made morals.

Fehlinger says that the tribes of Baroda, the Maduvars of Madras, and the Ghasyas of the United Provinces, permit a probationary period of cohabitation. It is considered no disgrace for a girl if the trial marriage does not result in a permanent marriage. Among the Garos it is an unwritten law that after certain great festivals young men and women may sleep together. Otherwise these Garos, like the tribes and castes previously referred to, are strictly monogamous. Sexual promiscuity often occurs after feasts, and it is not restricted to the unmarried.

It is only seldom that unfaithfulness on the part of married women is tolerated. But there are exceptions. Gait states that in the Djamna mountains, the women of the Thakkar, Megh, and other low castes lead just as unrestricted a life after marriage as before. The Djats of Beluchistan are in ill repute because they incite their married women to unfaithfulness if any advantage can be obtained thereby for the men. Certain nomadic castes, such as the Mirasis, prostitute their women, and the love affairs of married women of the servant class meet with no opposition whatever. In the eastern region of Djamba, in the Punjab, the husband is expected to allow a guest free entrance to the women's chambers. In the western part of this province the Djats and Pathans will often take back married women who have eloped, and not rarely a

husband will recognize as his own son a boy who may have been born while the woman was away.

In southern India, married women enjoy a great deal of sexual freedom, especially in those communities where the descent is reckoned in the female line. Where marriages between cousins are customary, grown-up girls are often married to quite young boys. During the immaturity of the husband the wife is allowed to have relations with the father of her child-husband or another near relation, sometimes even with any one member of her caste whom she may choose. This custom also exists in Kashmir, not only among the Ladakhis, but also among other low Hindu castes, and is also to be found in other parts of the world. Many South Indian castes allow their married women much freedom with the relatives of their husbands. The Tootiyans go so far as to forbid a husband to enter his house if he finds the door locked and a relation's shoes before it !

The Maloyali, a mountain tribe, accept unfaithfulness on the part of their wives quite lightly, unless the partner belongs to another caste ; if a woman lives for a time with a lover and has children during this time, the husband will, on her return, recognize the children as his own. The state of affairs is similar among the Khudans and Parivarams. Many low Hindu castes in North Kanara allow their women extra-marital intercourse with men of their own or of a higher caste. Among some castes, such as the Irulas and Kurumbas, formal marriage is completely unknown, an almost unbridled sexual promiscuity taking its place. A Korawa of Madras who has debts to pay pawns or simply sells his wife.

The Veddahs of Ceylon, who, according to the

authorities Paul and Fritz Sarasin, are physically and intellectually of the lowest human type, practise monogamy, which lasts until the death of one of the partners. There is primitive strength of love in an unexpected quarter !

Marital unfaithfulness is rare with these people, and leads to heavy punishment of the offending rival, who, as a rule, is assassinated. Only where foreign influence has become apparent is there a tendency for these people to dissolve marriage before death.

Other well-known authorities, Hose and MacDougall, for instance, mention that among the nomadic hunting tribes of inner Borneo "the women are chaster after marriage than before".

Apparently neither sex practises much restraint. G. A. Wilken enumerates the following East Indian communities as living in sexual promiscuity : the Lubus, the Orang-Sakai of Malacca, the Olo-Ot and other Bornean tribes, the inhabitants of the island of Peling.

He gives no evidence, however, and I am of the opinion that he is wrong so far as the Sakai of Malacca are concerned. Among the non-Christian tribes of the Philippine Islands considerable pre-marital liberty prevails, and I feel bound to deal with this in a section of love as seen by a traveller.

Among the Igorotes the dormitory of the unmarried girls known as the *olag* serves also as the pairing place for the marriageable young people. In the villages young people, joking and laughing, can frequently be seen wrapped in one blanket and with their arms round each other. There is no secrecy about the wooing ; it is carried on mainly in the *olag*.

Quite often a girl has a baby before she is married,

which can hardly be wondered at under the conditions ! An exception to this rule occurs only when a rich man marries a girl against her will at the parents' wish. Not infrequently a young man has affairs with two or three girls at one and the same time. The girls quite openly and unmistakably invite the men to go with them into the *olag*. If a girl has a baby, or is going to have one, she at once joyfully informs the father of the child, for these people are very fond of children. If the man refuses to marry the girl there are likely to be tears, but nobody is much concerned about the infidelity itself, because the girl can find a husband later on in spite of her baby ; in fact she is, as I have previously pointed out, all the more likely to marry, as there can be no doubt about her fertility.

There are some other interesting facts about this *olag* idea. They sound sensual to us, but it is just a normal mode of life with these people.

It is not customary for married men to enter the *olag*. A young married man, however, can go there if his former love has remained single and welcomes him because she still has hopes of becoming his wife, for it is easy to get a separation, and if a man can afford it he can have two or three wives, though polygamy is rare. A man whose wife is going to have a baby does not visit the *olag*, for it is feared that this may bring about a premature birth and cause the death of the child. It would appear that even under this system the married women generally remain faithful.

Some of the curious states of love which I have seen in existence in various countries have raised the whole question of the status of woman. It varies greatly. In many tribes there are instances of the status being affected by the habits and beliefs of ancestors, and as

a result the inferiority of women is remarkable in many cases, for this inferiority is traditional.

The inferiority of women still continues, and has a great effect on love. Modern laws are based largely on Roman ideas, and in ancient Rome the father (the male) held the power of life and death of his slaves, his wife, his concubines, and his children ; the wife was the property of the husband, and the law held that she was acquired solely and exclusively for the benefit and pleasure of the husband, just as were his slaves.

Even when the civil Roman laws were supplanted by the ecclesiastical laws, the woman's status was not much bettered. The Canon law was averse to the independence of the woman, and held her in the same subjection as before ; it especially taught that the wife was to be in subjection to the husband, and that she was to be obedient to him in all things. The Napoleonic Code declared that the woman was the property of her husband. Women, collectively, were the property of the State. You can imagine what an effect this Code had on love, and how it allowed full play to the barbarous desires of man !

Such laws, in their origin, were based on the Asiatic idea that all women were the property of the head of the household ; they could be disposed of, sold, transferred or conveyed to others as wives or slaves at the will of the men ; it possibly dated back to the troglodyte age when marriage by capture prevailed, as I have described in another chapter. This was the age when all women were slaves.

In India the subordination of a wife is usually abject. The Hindu religion prescribes the humble subjection of the wife to the husband. It commands

her to honour and obey him, even when he is old or ugly, crippled or diseased, irascible or brutal, cruel or fiendish, a drunkard or a criminal, and to worship him as if he were a god.

Very much the same idea is implied in the Christian exhortation to the bride in the ordinary Church of England marriage service, and it comes as something of a surprise to a traveller to see what is basically an Eastern idea put into practice in a Western religion.

I could go on indefinitely instancing facts about the loves of primitive people, and the way they are affected by local habits and by the economic conditions of their country. Some of the curious love customs have now fallen into disuse ; for instance, at Russian weddings in the "good old days" before the Revolution there was a quaint love custom where the slippers of brides were used as loving-cups. They were filled with wine, and the guests passed them round and drank from them until the slippers became so soggy that they would no longer hold the wine !

One wonders how these customs arose and what strange urge of love has carried them through the centuries. When travelling among the primitive people, too, one wonders very much how it is that though on the face of it the finer feelings are absent, yet love—often of a very potent nature—has been found as the heritage of every tribe, of every country, and of every nation. If love has not a universal language (which I doubt, owing to the widely varying social customs) it is itself, nevertheless, universal.



## CHAPTER SEVENTEEN

### LOVE IN ROMAN TIMES

PRACTICALLY every type of sex perversion was practised by the early Romans and Greeks, and many of our so-called "modern" evils have their origin in the habits of those times. Even common slang words are based upon the Latin and Greek roots connected with such matters. *Fornix*, the Latin for arch, is the root of several words to-day, and is derived from the fact that beneath the shadow of the arches in Rome every kind of perversion was freely indulged.

There was little restraint on promiscuous mating, and this was often done in semi-public because no great shame was attached to it. Temples abounded in drawings and sculptures of naked gods and goddesses, of phalluses and other emblems. Many of the religions, as I shall explain later, were of a phallic character, and so this decoration of the temples was only to be expected. Temptation and opportunity beckoned, and moral standards were not high. The working classes, owing to the climate, were more or less naked, and even the wealthier women were dressed only in diaphanous garments.

There was also the peculiar fact that this was the one stage in history when no disgrace was attached to a girl for being a prostitute, and many actually followed this oldest of professions in order to earn a dowry ! Plutarch says that, in Greece, Lycurgus

ordered the maidens to exercise themselves with wrestling, running, throwing the quoit, and casting the dart, to the end that the fruit they conceived might, in strong and healthy bodies, take firmer root and find better growth. And to the end that he might take away their over-great tenderness and fear of exposure to the air, he ordered that the young women should go naked in the processions as well as the young men, and dance, too, in that condition, at certain solemn feasts, singing certain songs, while the young men stood around seeing and hearing them. . . . These public processions of the maidens, and their appearing naked in exercises and dancings, were incitements to marriage, operating upon the young with the rigour and certainty, as Plato says, of love, if not of mathematics.

There were many restrictions for unmarried people, and in Sparta unmarried young men were exposed to ridicule. Bachelors were not allowed to see the naked gymnastic exercises of the girls, and on one day of the year they themselves were compelled to march naked through the main streets and to sing songs about the doubtful joys of their unmarried state! I have already shown that there was no disgrace in being a prostitute, and many otherwise perfectly respectable people took up this calling for profit. But most of the inmates of the houses of prostitution, both in Greece and Rome, were slaves. These houses belonged to the State, and only a very small charge was made as it was realized that freedom in sex matters was essential.

In spite of this small charge the profit from the "public utility" was enormous. In Athens, for example, the money made by the State from the prostitutes' houses was so great that with it they built a huge temple to the goddess of indecency, Venus Castina. Wall points out that in Rome prostitution was carried on in a big way and was considered a necessity. A wife could not divorce her husband, nor could a man commit adultery except with a married woman. Prostitution was organized, and the girls were of various

ranks. It is doubtful, however, if the classifications given are accurate, for some of the types referred to are obviously women of loose morals who deserted their true professions.

It is said that the highest rank of prostitutes were the *delicatae*, who, as mistresses of wealthy families, corresponded to the *hetaerae* of the Greeks. The *famosae* were the daughters of respectable families who carried out prostitution instead of any other normal work, while the *lupae* (she-wolves) were poor women who lived in the woods or under the arches (*fornices*) of the Coliseum. There is an interesting point here in that the Romans did not despise their *lupae*, for Laurentia, the foster-mother of Romulus and Remus, was a *lupa*. When the two children were abandoned to die, it was Laurentia, the *lupa*, who saved their lives, cared for them and so helped in the founding of Rome.

A curious profession was that of the *elicariae*, who were slaves employed by bakers connected with the temples. These girls, who were also prostitutes, sold in the temples of Venus crude cakes having an effect on the physical passions. Not quite so cheerful, nor so satisfying to the inner man, were the *bustuariae*, who had their homes in cemeteries, where they carried on the business of professional mourners, and were also prostitutes. Practically every inn had slave girls and chambermaids known as *copae*, who could always be hired by the guests as companions for the night. Slang names given to other classes of prostitutes were *noctiliae*, nightwalkers resembling our modern streetwalkers; *diabolares*, whose fee was a *diabolon*; *forariae*, country girls, who waited at the roadside to pick up a little money, and the *gallinae*, who combined the trade of prostitute with that of thief.

Apart from the public houses of prostitutes there were in Roman times a number of private brothels or *lupanaria*. These were stocked with slave girls, as were the houses of the State. In some cases, however, the women themselves owned the *lupanaria*, if we are to judge by some of our Roman finds. At Pompeii there was found the sign of an inn showing three naked women and an elder woman. This was called "*Ad Sorores IV*" ("At the Four Sisters"). This would imply that the women themselves were the owners of the inn. Practically every bath-house keeper, barber and baker had attendant prostitutes, and in Roman times there seemed to have been no reason why anyone should do without the physical pleasures of love! During the persecutions of the Christians the better-looking women and girls were not killed, but were sent as slaves to the *lupanaria* of the State.

As a contrast to this it must be noted that respectable women were not allowed to roam the streets, but were kept to their houses, especially during the times of the processions. The leading figures in the processions and at the theatre shows wore devices of a phallic nature, and in spite of the fact that at times the better-class women went naked in their own homes, it was not thought decent that they should go to witness the vulgar street shows.

When the Colosseum or the theatres did not feature sex matters, however, and when even the most respectable married women were able to go to the shows, as a rule they went naked. This is again proved by the bodies which were found at Pompeii. But it must be borne in mind that this custom was only in keeping with the climate, which, especially in the early evenings, rendered clothing of any kind superfluous. It is a matter

of everyday knowledge that the baths of ancient Rome were wonderfully appointed, the centre of social life, and further that they were also a centre of great sex interest.

Sanger in his *History of Prostitution*, describes Roman society as follows :

Though there were separate *sudaria* (hot baths) and *tepidaria* (lukewarm baths) for the sexes, they could meet freely in the corridors and chambers. . . . Men and women, girls and boys, mixed together in a state of perfect nudity, and in such close proximity that contact could hardly be avoided. . . . Men and women were kept on the premises partly as bath attendants, partly as prostitutes. After the bath, the bathers, male and female, were rubbed down, kneaded and anointed by these attendants. . . . Women submitted to have this service performed for them by men. . . . At Rome, the walls of respectable houses were covered with paintings of which one hardly dares in our time to mention the subject. Lascivious frescoes and lewd sculptures . . . filled the halls of the most virtuous Roman citizens and nobles . . . such groups as satyrs and nymphs, Leda and the Faun, satyrs and she-goats, were abundant. All of these were daily exposed to the eyes of children and young girls.

In every field and in many a square statues of Priapus presented themselves to view, often surrounded by pious matrons in quest of some favour from the god. When the marriage of a Roman girl approached the last traces of her modesty were effectively destroyed. After a marriage, when the couple retired to their room, a chorus of children sang the *epithalamia*, or bridal song, with unblushing plainness of speech, and in the morning the happy pair were greeted with another and similar song. In later times in Rome the *epithalamium* was sung by girls only ; probably because the songs were too obscene for a mixed chorus. And these nuptial songs, with all their plainness of expression, are still a feature of many of the Brahmanic weddings in India.

It is not out of place here to describe some of the ancient ceremonies, but it must be understood that both in Rome and Greece sex perversion of the grossest kind was practised. In Greece it was considered undignified for a young man not to have a male lover. "Greek love" was general, and while in our own times such things do exist and are regarded as a sin against society, in the days of ancient Greece it was not a recognized disgrace.

Vices of this and worse kinds featured in the festivals of ancient Rome. Chief among the festivals were the *Liberalia*. *Liber* was the old Italian god of fructification, who later was connected with Bacchus, god of wine. The feast of the *Liberalia* implied freedom from pain and sorrow. The festival was held at planting time, on March 17, a symbol of sex, carried through the streets and fields to invoke the gods to increase the crops, being taken to the market square and covered with garlands of flowers.

In the country, Wall explains that the festival was characterized by the grossest symbolism and unrestricted licence. Wine flowed like water. In the cities the grosser features were less in evidence, and the boys who had come of age left off their children's clothing and wore for the first time the *toga virilia*. The same kind of festivals were held in Greece, and the Greek *Dionysia* corresponded to the Roman *Liberalia*. Festivals were held in honour of Bacchus, and the feast was celebrated most enthusiastically at Attica. Two festivals were held every year, while a special one, the Greater *Dionysia*, was held once every three years at Athens, and this celebrated the departure of winter and the arrival of spring.

As time went on the *Dionysia* became a feast for

purposes of sexual perversion. In the early days only the womenfolk attended the festivals, but later men were also admitted, and the ceremonies were held at night instead of during the day. According to one authority, the most important part of the *Dionysia* were the "mysteries". These were carried out by secret societies, to which it was not difficult to gain entry but which were secret for social reasons. The young men were admitted when they came of age ; there was plenty of wine, and men and women unknown to each other met and embraced in the dark. Young men and girls who objected, were, it is said, murdered rather than have them complain in public. Practically all our modern perversions are survivals of the old phallic "mysteries". Even Lesbianism was indulged in.

While on the one hand the orgies of the *Liberalia* and the *Saturnalia* were against the public well-being, and often Authority tried to suppress them, many famous personages in classical history encouraged them ; among them Nero and Tiberius. We get our word "veneration" from the festival in honour of Venus. During the festival the Roman women formed procession and went to the Quirinal, where there was a sex symbol, and this was taken by the procession to the temple of Venus. All manner of religious ceremonies were connected with this procession, but it did not in any way compare with the *Floralia*, a feast in honour of Flora, the goddess of flowers. Flora had previously been a prostitute of the highest *delicatæ* rank, and her festival was, therefore, one of outstanding interest to women.

The whippings which were previously inflicted in Russia are a survival of the ancient Roman festival

of the *Lupercalia*. The Lupercalia was a grotto on the Palatine Hill, which was sacred to Lupercus, the god Pan. Pan presided over the increase in flocks and herds, hence his feast was one directly connected with sex. Priests carried out ritual at the Lupercal, and cut thongs from the hides of the sacrificial animals which were fashioned into whips. They then toured the city and lightly whipped the worshippers of Pan, and it was believed that barren women would have children if whipped during the festival. Thus they thronged to the city walls, perfectly naked, that they might receive full benefit conferred by a blow at the hands of the priests, who were also naked. The thongs were called *februa*, from which we get our word February.

An interesting sidelight on the life of this period is given by Quintillian, who, about A.D. 60, wrote :

Would that we ourselves did not corrupt the morals of our children. We are delighted if they utter anything immodest. . . . Nor is this wonderful ; we have taught them ; they have heard such language from ourselves. They see our mistresses, or male objects of affection ; every eating room rings with impure songs ; things shameful to be told are objects of sight.

It is often said, in defence of phallic worship, that the common objects of Roman times were decent, and that so far as phallic religion went they were devout and pious.

Quintillian was not a Christian, and hence spoke from no religious prejudice when he condemned these practices. But many of the wall paintings found in Herculaneum and Pompeii in the bedrooms and bathrooms of the most elegant houses (representing scenes of indescribable lewdness and licentiousness) need only to be seen to convince anyone that there is no underlying motive of religion, phallic or otherwise.



After a time the Bacchanalian rites became not only full of perversions, but were also a public danger. There were classic instances of respectable women being given as live sacrifices to the priests in their rites, and at last the Senate published a decree that no Bacchanalian rites were to be celebrated in Rome or in Italy, so that an order was given to demolish all places where the Bacchanalians had held their meetings.

A very great number of men and women were killed, put to the torture and imprisoned as a result of this abolition of the rites, and a report by Livy gives us a good idea of the harm done in Roman times by these societies, which were concerned solely with sex and its abuses. A few of the old Roman ideas have continued till modern days, and in India there are festivals of the same kind. The Bengalis are worshippers of the Saktis, and this worship includes the setting up of a naked woman, profusely jewelled, with the consequent worship and orgies.

## CHAPTER EIGHTEEN

### LOVE IN THE MIDDLE AGES

It is a far from easy task to deal with love in the Middle Ages in chronological order, and indeed I am not sure that such an array of facts is of great importance. There are classic instances of great loves from the earliest times of the world's history, but more especially in the Middle Ages, and hence that epoch is important in tracing the development of love. French history in this period is of vital importance, and some of the greatest classics are based on the customs and habits of the French courts and society of these times.

Although not strictly an historian, Balzac nevertheless reflects the life of his era, and if by starting at this period I ignore chronology, it is opportune to begin with love and passion as represented by this famous Frenchman. His insight is surprising, especially in regard to human nature and the characters of famous people as shown in their amours. Of royalty he says :

King Louis XI was a capital companion and very fond of a joke, and when he was not engaged in the affairs of State, or concerned in the interests of religion, he ate and drank very much, and also went after the soiled doves as much as high royal game. The fools who have made a hypocrite of him show that they did not know him, since he was a good friend and good at repartee. . . . Some people have blamed him for taking up with dirty wenches. That is perfectly untrue, as his mistresses—one of whom was legitimated—all sprang from noble houses and made excellent marriages.

He was not wasteful or extravagant and kept a tight hand on his money, and therefore (as some who devour the people, could not pick any crumbs from him) they insulted him. But those who

really know the truth are aware that the king was a kind little man in private life and really amiable, and that he never had his friends' heads cut off or punished them ; though he was by no means sparing in doing this if they had deceived him badly. His vengeance was always justice.

The amours of this famous man as described by Balzac somewhat belie the nature just implied. It is related, for example, that

when he first went to live at Plessis-les-Tours, Louis, not wishing to indulge in drinking bouts or pranks in the castle, out of his reverence for His Majesty (a royal refinement which his successors did not show !), fell in love with a lady called Nicole Beaupertuys, who was the wife of a citizen in the town. So he sent her husband to Le Ponent and settled Nicole in a house near Chardonneret, on a spot where the Rue Quincangrogne now is, because it was a deserted place and far from any dwellings. The husband and the wife were thus at his disposal, and he had a daughter by the Beaupertuys, who died a nun.

Some curious customs in history are related by Balzac, such as that of the Brothers in Arms. He uses this custom to illustrate a great and undying love which it would be out of place to deal with in detail here.

At the beginning of the reign of Henry II [Balzac says], a custom still existed which afterwards fell very much into disuse, and has now disappeared altogether, like a number of other excellent things in the olden times. That noble and beautiful custom was the choice of a brother in arms which every knight made, and after having known each other as two brave and loyal men both the gentlemen were bound to each other for life ; they became brothers. One was bound to defend the other for life, in battle against his enemies who were menacing him, and at Court against his friends who might malign him.

In the absence of his companion, the other was bound to say to anyone who had accused his good brother of any disloyal act, wickedness or felon baseness, "You have lied in your throat", and he would enter the lists immediately, so sure were they of each other's honour.

Needless to add that the one was always the other's second in every affair, whether it was good or bad, and that they shared each others' good and ill luck. They were more than brothers who

were related only by the chances of nature, as they became brothers by the bond of a special feeling which was involuntary and mutual.

Therefore this brotherhood of arms produced as many noble deeds as those of the ancient Greeks, Romans, or any other nation of antiquity.

Balzac tells a story of two knights who were thus related, having both had slits in the doublets and having baptized their brotherhood with their blood, one of whom was compelled to leave suddenly to settle some matter of warfare at Piedmont. The question was how to guard his young and virtuous wife ! That gives us a novel sidelight on the personal safety of those days !

One of the blood brothers, Maille, explained to the other, Lavallière, that he wished to leave him in charge of his wife. Lavallière frowned and said, "I do not doubt you, your wife, or myself, but those bad people who will profit by that to entangle us in a quarrel, like silkworms in their cocoons."

"Do not have any fears about me," Maille replied. "If it were to be God's will that I should be a cuckold, I should not be troubled so much if it were to your advantage, as if it were anyone else. But upon my oath I should die of grief, for I am quite a fool about my dear young and virtuous wife."

Taking Maille's hand the other said : "My brother, I swear to you on my honour as a man that before anyone touches your wife he shall feel my dagger in his heart . . . and, unless I die, you shall find her intact in body if not in mind, because gentlemen have no power over the thoughts of the heart."

There is no need for me to tell you the whole of the story, and how the perfect trust is maintained by Lavallière in spite of the wife's lack of faith ! But it is a striking example of fiction, based on fact, of the

working of the blood brotherhood, which must have had a great effect on matters of love during the Middle Ages.

Some of the other sidelights we gain from writings of Balzac's time are interesting. For instance, there is this introduction to a tale :

Nobody knows the truth about the death of the Duke of Orleans, brother of Charles VI, a murder which was brought about by a variety of causes. . . . That prince certainly was the most lustful man of the whole royal race of Saint Louis, who was, in his lifetime, King of France ; without, however, putting aside any of those who have been the most debauched of that big family, which is so in accord with the vices and special qualities of our brave and pleasure-seeking nation, that you might sooner invent a hell without Satan, as France without its valiant, glorious and most jovial of kings.

You laugh almost as much as those muckworms of philosophy who go about saying, "Our fathers were better !" as at those philosophers in slippers who declare that men are on the way to perfection. They are all blind men who do not notice the plumage of oysters, nor the shells of birds, which never change any more than our manners. Well, then ! Be merry whilst young, drink briskly and do not cry, because a hundredweight of melancholy cannot pay for an ounce of jollity.

The extravagances of that nobleman, who was Queen Isabella's lover, brought about many pleasant adventures, as he was quarrelsome, had a character like Alcibiades, was a thorough Frenchman of the good old sort. It was he who first had the idea of having relays of women, so that when he went from Paris to Bordeaux he always found at night a good supper and a bed trimmed with pretty chemises.

Happy Prince, for he died on horseback, where he most always was when occasion permitted.

A story in connection with the Prince is told which will certainly not bear repeating here in detail. Balzac's summing up of it, however, is

that occurrence, moreover, was so terrible that when the Count de Gharolois related it to the Dauphin, who was afterwards Louis XI, he would not allow his secretaries to put it amongst his collection out of regard for his great uncle, the Duke of Orleans, and for Dunois, his old companion, the duke's son.

But the character of Madame d'Hocquetonville is so bright with virtues, and so beautiful in its melancholy, that it must be my excuse for having inserted this story here, in spite of the diabolical invention and vengeance of the Duke of Orleans. The well-noted death of the braggart, nevertheless, was the occasion of several great wars which finally Louis XI, in his impatience, put a stop to by the executioner's axe.

Balzac's summing up is characteristic, I think : a real expression of opinion on love and politics of the time. He says, "This shows us that, in France, as elsewhere, women become mixed up with everything, and teaches us that, sooner or later, we must pay for our follies."

And now, as a change from the lovers of France, let us consider how religion and love were connected in the Middle Ages. There is an interesting link here, as much of the atheism of the Middle Ages was of a phallic nature, and the heretical opinions were generally based on various assumptions in connection with creation and sex matters.

The religious intolerance of the times, however, makes it difficult for us to believe many of the tales. There was, as an instance, a certain Julius Vanninus of Naples who was arrested in Toulouse in 1619 for having uttered "atheistic sentiments about religion and sex". He had also written certain things about astrologers which were not approved of by the ecclesiastical authorities, but that need not concern us. He was condemned to be burned at the stake. When he was about to be burned, his tongue was torn from his throat with pincers and then burned, at which it is stated he "roared like a bull". After that he was bound to the stake.

Various phases of phallic belief were responsible for a religious intolerance which resulted in many

victims. Between the years 1600 and 1670, the Inquisition in Spain alone burnt alive over 31,000 people. This method of execution was adopted in order to prevent "the spilling" of human blood !

Even in this country men and women were burned at the stake as a result of religious intolerance. Newgate, for example, was often the scene of horrible burning of people who, for some or other religious belief (and generally for a phase of religion connected with sex or phallic matters in the Christian religion), were submitted to terrible torture. As a result of this religious intolerance it is difficult for us to accept wholeheartedly the facts which are presented to us by some of the chroniclers of the times, for they cannot be considered as impartial, and the strong feeling which was then allowed to run riot with regard to these matters no doubt biased the historians.

That is one reason why, although we know that there are even to-day distinct traces of phallic worship in our present religions, it is difficult to know just where the connecting link comes in and where, in the Middle Ages, the actual worship of certain phallic matters was neglected, and the various phallic signs were regarded only as signs and not as tokens of a living worship.

Owing to the strong political bias which existed in favour of the Church during the Middle Ages, it is only possible to guess at some of the conditions that existed. It is said, for instance, by one French chronicler, that

in those times the priests did not any more take wives in lawful wedlock ; but if they could manage it they had kind, pretty concubines, which were, however, afterwards forbidden by the Councils of the Church, as everybody knows ; because it was not considered pleasant that people's special confidence should be told to a wench who would laugh at them, in addition to abstruse

doctrines, ecclesiastical questions and speculations which were part and parcel of the policy of the Church of Rome. The priest who was the last to keep a woman in his presbytery in our past, whilst regaling her with his scholastic love, was a certain *Curé of Azay-le-Ridel*. . . .

One naturally hesitates to assume that there is more than a grain of truth in this statement ; in any case it only applies to priests on the Continent who were attached directly to the Church of Rome. One does not willingly believe that in the monasteries in England, perhaps not so directly connected with the Latins, such a state of affairs could have obtained. There is ample evidence to prove the contrary.

The Dissolution of the Monasteries carried out by Henry VIII was not for any purpose of moral uplift, for at that period in history the monasteries were more useful to the people than at any other time. The Dissolution was solely for political reasons, and the few monasteries which were undesirable and which were quoted as sufficient reason for the general dissolution were not for the most part engaged in practices which our good French historian has quoted.

Some of our finest English literature is a good guide to love in the Middle Ages, and a predominant fact which I find emphasized everywhere is the strength of home life in this period of history.

It is true to say that at no other time was the expression "An Englishman's home is his castle" more true than in the Middle Ages. War was not then a national event. It was much more often a local affair, and in consequence was more frequent. It did not matter whether a landed squire lived on the treacherous borderland between England and Scotland, or whether he lived in the south of England exposed to all the



dangers of the coasts. He had to be constantly prepared for fighting. One cannot live in suspense of this kind without having a strong household. There are fine instances of great loves of the time, but it would appear that material suitability was then of paramount importance in a wife, and household duties and success in the attention thereto were of vastly more importance than to-day.

To-day women are fond of talking of emancipation, but both history and literature gives us shining examples of the dominating women of the Middle Ages. It was essential for them to be on a par with the lord of the estate, and the cringing, frail and soft stay-at-home type of woman which we naturally associate with the Victorian era (although not always justifiably) is not typical of the Middle Ages.

The poorer classes had to work, and work hard, for livelihood, no matter what their sex. The rich were equally busy, for the womenfolk had to be capable of managing the home and the estate while the men were at war. Like breeds like, and we know that the men of the Middle Ages were hardier than to-day, for brain-power was of much less importance. It is impossible to conceive this type of man without a suitable mate, and if the women were as hardy as their husbands, then we do not find it very hard to guess at the life they led, the trials to which they were subjected, the refining influence they must have had upon the civilization of the time, and the great part they must, in consequence, have played in the home life; this being reflected in the children and the children's children.

Much later, Queen Elizabeth was not a single outstanding instance of dominating womanhood, quite

capable of standing alongside the famous men of her period. She was a typification of the women of her time ; a natural product of the generations who had gone before.

What place has love in a scheme of things such as this ? At first, one would be tempted to think that the finer attractions would be at a discount, and yet that cannot be, for most of the unions were strong. Men were hard living, hard drinking, and certainly much less faithful in wedlock, for opportunities for unfaithfulness were not only vastly more frequent, but were often almost legitimized. The fact that success came of the unions among the upper classes during the Middle Ages is proof that behind the hardy exterior and the rough ways consequent on little education, but great opportunities, there must have been a subtle appreciation of the finer sides of love and sex attraction.

Marriages based only on mutual suitability to create strong households, to breed healthy children, and with a willingness to tolerate marital infidelity would not have produced a fine British stock. Love matches are necessary to produce strong children, even though the parents can weather the storms of the world without love and with only physical affinity.

If love had not been of a high standard in the Middle Ages, home life, in this country at all events, would not be such a national feature as it is to-day. Tudor homes were real homes. They were not merely shells housing couples engaged on the serious business of life without love to guide them. They were the embodiment of real home life, and for the outcome of that many people to-day should be thankful.

Of course we cannot associate the Middle Ages only with harshness and an entire lack of the finer

things of life. As an instance of romance we have in literature the aspect of King Arthur, the lover, as well as Arthur, the warrior. The famous Round Table is connected with a figure equally famous in history, Queen Guinevere.

It was upon the occasion of a visit to the court of Leodegrance that Arthur first met the King's beauteous daughter Guinevere; and some time after his return home he sent Merlin to ask King Leodegrance if he might have her for his wife.

"Nothing would please me more," answered Leodegrance, "than that my dear daughter should wed such a brave man. I would willingly give her lands and gold as a dowry, but I know that King Arthur has already enough of both.

"Yet there is something else I can give him that I am sure he will be glad to receive, and that is the Round Table, which his father, King Uther, gave me as a present long ago. It is so large that one hundred and fifty knights can sit about it. I have one hundred good knights myself whom I shall give him. King Arthur may fill it up with knights of his own, and he must bear in mind that it is only those who are true and brave who may have a place there."

When all arrangements had been made with King Leodegrance, Merlin set out for London, where King Arthur then was, taking with him Guinevere and her ladies, the Round Table and the hundred knights.

The King received these tokens of confidence and good will with great delight.

"This fair lady is most welcome," he said, "for I have loved her long. And as for the Round Table and brave knights, I praise them more highly than gold or

lands, but there is nothing more in the world I value than honour and valour."

Mention of King Arthur reminds me of magic and witches. For me there has always been a subconscious connection between fairies, knights in armour, dark demons, witches and warlocks.

And really it is very much in place to discuss witches ; for the treatment of witches in the Middle Ages, and the various sexual and religious faculties they were supposed to possess, throw an interesting light on the beliefs of the time.

The Witches' Sabbath was a nocturnal meeting held at frequent periods in all parts of Europe, according to contemporary reports. Here Satan, or a man disguised in goatskins as Satan, officiated with other human-devils to assist him. In practice, the witch cult, far from being old, was used usually by young women seeking exotic sensations, just like some of our modern girls. The chief gathering spot was on the Brocken, or Blocksberg, a peak of the Hartz mountains, on Walpurgis night. At the sabbaths, the witches and demons cohabitated in promiscuous freedom, after celebrating the Black Mass with grotesque rites. The Christian Church thought it possible, in the Middle Ages, for witches to give birth to the fruit of devil unions, and multitudes of women and children were tried, convicted and burned as suspected persons. It was even believed that the witches and warlocks used to kill and eat their offspring round nocturnal fires.

It was thought that wherever the demons had touched the witch she became anæsthetized, so that she would not feel anything. The mode of examining a supposed witch was to strip her naked and to cut or puncture her body at many places to find the anæsthetized spot ;

she soon became hysterical from fright, and, no longer conscious of pain, was easily convicted.

Another method of trying a witch was to strip her and then tie her right thumb to the big toe of her left foot, and the thumb of the left hand to the right big toe, her arms thus making the symbol of the Cross ; she was then thrown into deep water, but held by a rope round her waist in case she should sink too deep ! If she was a witch she would float ; if she sank, she was taken out of the water and acquitted.

As a naked human body has a specific gravity a little less than water, the average body will float if the convicted person does not struggle too much, consequently the suspected person was almost certain to be convicted ! It is supposed that the witch's arms were tied in cruciform fashion to prevent the devils from coming to her aid and interfering with a fair ordeal trial !

The whole subject of witchcraft is, of course, strongly connected with every kind of sexual perversion. The Middle Ages give us a wealth of stories of witches dancing naked, of sexual orgies of horrifying descriptions connected with the witches and devils, and of the subsequent banquets on the corpses of unfortunate babes. It is even suggested that at the back of the "Witches' Sabbath" idea is a remnant of the survival of the mystic *Faunalia* and *Saturnalia* feasts of early classic times. We cannot entirely blame the people of the uneducated Middle Ages from pinning their faith to witchcraft, for they had ample written testimony as to the existence of such spirits, and though we know to-day that the supernatural element was only a fiction, it was not so easy to disprove in those illiterate and superstitious

days. The disprovers themselves were often held to be evil spirits !

The Bible must largely be blamed. There are many references in it to witches. In Exodus it is said, "Thou shalt not suffer a witch to live." We are also told of Manasseh that "he caused his children to pass through the fire in the Valley of Hinnon ; also he observed times and used enchantments and used witchcraft, and dealt with a familiar spirit and with wizards". In Deuteronomy we read, "There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch."

It is not specifically stated or implied in the Bible that witches have any sexual reference, but we must remember that this aspect of witchcraft was well known to the people of the Middle Ages, especially so by the Roman Catholic priests, almost the only educated men who came in contact with the community, so that in hearing of these passages in the Bible the sexual meaning would be implied. I confess to not being a sufficient authority to state whether or not the Biblical translation is accurate. I should think that probably it is not. An "evil spirit," even if it is supposed to be a female spirit, is not necessarily a witch, but that meaning would have been taken by the translators of the Middle Ages for those female evil spirits which were then (or, rather, were supposed to be) the most prevalent.

There was in the Middle Ages a general belief that a person could sell his or her soul to an evil spirit, or to Satan himself, in return for the power of doing magical things, and it may be supposed that the morals of the body were sold with the soul. A prominent

feature of one of these compacts was the signature by the human party in human blood, a strong hint that the compact was not without a bodily significance.

Vampires and their bodily associations were universally feared in the Middle Ages, and prove still further evidence of the connection between the belief in religious matters, evil spirits and sex, as a study of old works on this bizarre subject will show. Blood-sucking vampires and all the horrors connected with the beliefs in these body-destroying spirits formed the subjects of a popular play on the London stage during recent years, but if I remember aright the sexual inference was not stressed. It was perhaps as well !

As children, we were taught that witches are, or were, evil spirits, and that therefore, although they were in the shape of woman, they were not good. We learned that they could weave spells ; naturally we were not told of their sexual implications, and so it is that the average man connects witches with child fable and not with sex matters. In this way he disregards the main part of the problem. Witchcraft, ancient magical rites, and immorality were always closely connected.

The connection between witchcraft in Austria and a "maiden pure in heart" was emphasized recently in the German experiment to recreate a Witches' Sabbath in the Austrian Tyrol. The failure of the experiment must not be taken as a reflection on the morals of the maid who, in all good faith, took part in the midnight farce, but rather as a proof that people of the Middle Ages were having their legs pulled by a constant belief in witchcraft !

We have only to consider some of the early beliefs

to realize to what a great extent imagination was allowed to run riot with the uneducated people of the times. It is said that witches made themselves invisible by anointing their bodies with an ointment made of human fat. This fat was from the bodies of their own illegitimate children or corpses which they had dug from the graveyards, mixed with animals' intestines and herbs, which probably drugged their senses, acted as aphrodisiacs, and stimulated their imaginative qualities. It was also related on winter evenings how the naked witches and warlocks guided themselves through the darkness of the night on their broomsticks with weird, spluttering, evil-smelling illuminations, invisible to the human eye, which they manufactured by cutting off the fingers from the fresh corpses of children, and threading wicks through these to convert them into candles.

It is from paintings such as Hans Baldung's *The Witches* (1500), described in Chapter Fourteen, that we get an accurate idea of this belief in the Middle Ages.

Somewhat similar beliefs about witchcraft and magic were held by the ancient Mexicans. Among other fears the Mexicans had a superstition whereby pregnant women were peculiarly susceptible to the malignancy of witches. Should any mistake or omission be made in the solemn sacrifices and rituals attendant on a birth it gave the witch her opportunity, and, at will, she might turn the mother into a savage beast which roamed the forest wastes, or turn her child into a mouse.

The practice of jealous women resorting to a reputed witch to offer her bribes to mould a waxen image of the object of jealousy, and to burn or stick pins in this, so as to bring disaster upon the living original, and the



alleged skill of witches in love potions, which were probably real enough in their effects, are aspects of witchcraft which, I think, are fairly well known, and from the proceeds of which, no doubt, they often earned considerable incomes.

## CHAPTER NINETEEN

### FAMOUS LOVERS OF HISTORY

WHAT wonderful women the world has known, and what famous lovers ! There is a romantic glamour about them which is worth study, because although somewhat naturally there has been a certain amount of exaggeration about the charms of such people and the extent of their amours, it helps us to understand how sex appreciation or mutual attraction has progressed from the time of the Egyptians, and from Greece at the height of its culture.

It is not only to the Cleopatras and the Madame Pompadours that we must go for tales of the lovers of history. Consider the passions of the Greek gods and goddesses. The stories one reads are more thrilling than any modern sex novel. The Greeks put appreciation of womankind and all things feminine on a very high pedestal, and, indeed, the most ordinary objects of everyday life were translated into feminine and often highly sexual meanings. It was not, for instance, until the height of the Greek culture that artists adopted the nude as a suitable expression of beauty. Not that we can say they were inspired by sexual motives, for in the houses of the rich, as we know, it was quite a common thing for the chief women to go practically naked, since the climate rendered much clothing irksome.

The Greeks not only made national heroes and heroines of their famous lovers, but attributed to their

deities those attributes common to the men and women of the time. As I have explained elsewhere, in the creation of a religion it is difficult for man to imagine a celestial being having any great differences from himself, and hence the gods of mythology are fashioned after the manner of man. It is therefore interesting to examine what the Greeks thought the most admirable features in their deities. Some, you will agree, were scarcely compatible with what nowadays we should consider worthy of any god or goddess !

It is popularly supposed that in the festivals connected with Venus there were unchaste and obscene practices for which the Greeks themselves should be blamed, and that therefore in Greek history there is not much of an uplifting nature which can be learned about sex development and broadening of understanding. This is incorrect. The obscene practices which may occasionally have taken place, not only in the temples but in public during the height of the festivals, were not at first due to the Greek influence, but to the worship of Venus, one of the world's first and greatest lovers. The great temple of Venus was at Paphos, a city of Phœnician origin, and the cult was Asiatic in style. It abounded in erotic excesses, and these were not at all in keeping with the ideas of the early Greeks. Had they been, it is very doubtful if Greece would ever have become the centre of so great a culture. They were, instead, of lower and more Asiatic origin.

Many of the excesses attributed to the Greeks were barbaric in origin. Two of the famous lovers and deities, Dionysus and Aphrodite, who were also Asiatic in character, were responsible for the coarser and more carnal features of Greek and Roman festivals. Venus,

the first of the great lovers, was married to Hephæstus, but she was not, according to reliable history, noted either for fidelity or chastity. Many ancient poems exist which tell of her amours with Adonis, and Eros was said to be her son, possibly by Adonis. But that is hardly a sufficient reason why Eros (more properly the Shaftesbury Memorial) should preside in Piccadilly Circus to-day ! A statue of Venus was fashioned for the temple at Cnidos, and the sculptor Praxiteles was fêted by reason of his skill. Mythology says that the good lady was surprised at such a celebration and went to the temple to view the statue for herself. Her only comment, made rather complainingly, was, "When did Praxiteles see me thus unveiled ?"

Another famous lover of Greece was Hera, who became the goddess Juno. She was the daughter of Cronus, and if ancient records are to be trusted was therefore the sister of Zeus as well as his wife ! There is nothing inherently improbable in that, for the people of those times had few restrictions in regard to incest, and since men freely mated with their sisters it was commonly supposed that the gods did too ! Hera was beautiful and, because she was the wife of Zeus, became famous. When she was worshipped as the goddess Juno there was none of that coarseness associated with the worship of Venus. As a lover and as a goddess, she was supposed to be the patroness and guardian of women, and in her honour the festival of *Matronalia* was held every March. Only women of unquestioned reputation and against whom there was no breath of rumour could attend this festival, and there were certainly no obscene practices at the worship of Hera. She, at any rate, did do something to lift the moral standards of the ancients to a higher plane !

Famous lovers have been worshipped from time immemorial, and nearly all the gods in every country were supposed to have a mate, as, for example, Brahma and Maya, Osiris and Isis, Vulcan and Venus. Later we get the more historical lovers such as Cleopatra, the last ruler of the Ptolemys, who, sooner than fall into the hands of the invading Romans, allowed a serpent to bite her. When they came to the palace they found her in regal splendour—but dead. In Tennyson's words, Cleopatra says :

I died a Queen. The Roman soldier found  
Me lying dead, my crown around my brows,  
A name for ever.

Probably not many people know of a woman of early Egypt who, although she liked to be considered a man, was nevertheless the source of many old writings because of her amours. I have seen some of Queen Hatshep-su's relics while at Thebes, she who is often called the Elizabeth of Egyptian history. She sent out many expeditions to discover unknown countries, and had detailed accounts of them inscribed on the walls of the magnificent temple she built at Thebes. So anxious was she to appear a strong Queen and to discount the stories of her loves, that she is generally shown in the old stone carvings as having a beard !

Centuries later caravans were spreading far and wide into the East, carrying the merchandise of the Israelites, and travellers from far countries walked with envy in the streets of Jerusalem. It was difficult for prosperous Israelites who visited King Solomon's temple and paused on the steps to look at the gilded dome of the palace of this famous lover to remember the times of their oppression. So extraordinary were the tales

of Solomon's loves, of his magnificence and wisdom, that women from all countries came to visit him. He was indeed a lover who proved a magnet for other lovers. The Queen of Sheba herself came in state, surrounded by queenly glory and with a great train of camels that bore spices, gold and precious stones. She declared that not half of the glory of Solomon had been told, but history does not tell us details of the intimate conversations that must have taken place between the great King and the equally famous Queen.

Famous lovers of modern history range from Henry the Eighth, concerning whose life the curious will find many books with which to regale himself, to Lord Nelson and Lady Hamilton. The amours of Henry the Eighth have made him the laughing-stock of the English music-hall, and his sins and their results have certainly been handed down from generation to generation. As a matter of fact, I think he has been misjudged, although the political facts about him are of course well known. He had many attractive qualities, especially as a young man. He was handsome, open-minded and open-handed, accomplished, a good scholar and a fine horseman, and it was only in his old age that he became suspicious, irritable and cruel.

What memories Boleyn Castle must have held ! The good Anne must have been an attentive lady-in-waiting to Catharine of Aragon, nor was she inattentive to His Majesty's wives. In spite of Henry's growing bad temper and clever work on the part of Anne, what a love it must have been to cause Henry to change his political plans, outface the Church of Rome, and finally to place himself at the head of the Church of England so that he could realize the fulfilment of

that love ! And is it not typical of such cases that, no sooner was passion satiated, Henry became suspicious of Anne's fidelity ? Was it not to be wondered that he, having done so much for her and to realize her ambition of becoming not only Queen of England but his real wife, should place a high price on her chastity, and be mortally grieved at finding (or believing to find) her unfaithful.

Yet love is not always subservient to political factors, as witness the amours of Charles the Second and Nell Gwyn. Sweet Nell of Old Drury played a guiding part in the history of the time to an extent not fully explained in our history books, and it is strange that the smile of a Drury Lane prostitute should have not once but many times decided the affairs of a nation. Unlike his father, Charles the Second was both irreligious and immoral. Although he would have liked to be an absolute King, above all other things he loved pleasure and the ladies. For the sake of his own ease and comfort he was always ready to give way to Parliament and to let his royal mistress tell him what minor decisions should be made. It is curious, too, that his passion for Nell should have allowed him to take no interest in the ministers who were conducting the war with Holland ; and to us it seems inexplicable that those ministers should have mismanaged things to such an extent that the Dutch ships were able to force their way up the Thames, burning and destroying all about them, while the King's amours and extravagances were the sole talk of unperturbed Whitehall.

Of all Charles's mistresses Nell Gwyn was undoubtedly the woman of the most influential character, and this was probably because, over and above her shrewd intelligence, she was genuine and made herself out no



CHARLES II AND THE WOMEN WHO PLAYED THE MOST IMPORTANT PART IN HIS LIFE: LUCY WALTER, LOUISE DE KÉROUALLÉ, DUCHESS OF PORTSMOUTH, NELL GAYNÉ, BARBARA VILLIERS, DUCHESS OF CLEVELAND



LUCKY JOSEPHINI, BY PRODUON



LADY HAMILTON, BY ROMNEY



better than she was ; to the last she was the wild, coarse-tongued, kindly Nell, ever willing to enjoy a joke even if it went against her. But three other ladies played a considerable part in the King's life, and incidentally at times in the affairs of the realm.

Barbara Villiers was the daughter of Viscount Grandison of Westminster, and was famous throughout the Society of London for her loveliness. She married an influential commoner, Palmer, who was later created Earl of Castlemaine by Charles ; no doubt in order to facilitate his relations with "My Lady Castlemaine", about whom Pepys waxes so enthusiastic in his Diary. The thrill which the famous diarist experienced when he saw "My Lady Castlemaine's" chemises dangling from a washing-line in Whitehall Gardens he has unwittingly dedicated to all posterity through the medium of his notes. Barbara had many rich and dashing lovers, beside Charles, for from an amorous standpoint her life was destined to be a full one, but it was Louise de Keroualle who finally outshone her in the eyes of Charles II.

Louise de Keroualle came of an ancient Breton family. When Henrietta of Orleans crossed to Dover in 1670 to visit her brother Charles, Louise was one of her maids-of-honour. Not long afterwards Louise was used as a secret agent between England and France, and Charles found ample opportunity to renew the acquaintance of the fascinating foreigner of Dover. It was not long before she found herself his mistress and Duchess of Portsmouth.

Lucy Walter, "brown, beautiful, bold but insipid", as Evelyn describes her, was the daughter of a gentleman of South Wales. She is the least known of the women who played an important part in Charles II's career,

because she held her post while Charles was a wandering and often impecunious exile as Prince of Wales. She met Charles at The Hague, where her father had taken her to be away from the ruthless régime of the Commonwealth. . . . Charles and Lucy immediately discovered a mutual attraction in each other, and for two years she is said to have fulfilled her rôle most ably. Her son by Charles later became Duke of Monmouth. Her amorous adventures did not end with Charles II ; indeed, this royal episode was but the start !

While Clarendon was in power Charles was not able to do as he liked, for this former minister of his father had too much power. Charles the Lover could not work hand in glove with Clarendon the Statesman ; thus Clarendon not only had to flee to France, but endure a sentence of exile. Nell Gwyn was the only woman to whom Charles remained faithful, from the day he met her outside Drury Lane as he left the theatre until his death, and so far as we can tell her influence on history was good, although in the end it was not to Charles's advantage, for it deprived him of his best minister and (although mistresses were considered quite *de rigueur*), lowered him in the estimation of the people.

The years that he spent with Nell (and many of them must have been of the most wonderful happiness) are not to be compared with the distant admiration of Dante for Beatrice. That famous picture used to be in my study at school, and I could never understand just how and why such love could exist. That Beatrice became the inspiration of Dante's work we all know, but my schoolgirl curiosity has never really been satisfied. Nowadays we expect something much more practical to inspire us.

Was it Josephine who inspired Napoleon to plan

a conquest of England, to build fine roads over the mountain passes in Switzerland, and to set up a magnificent Court in France? What kind of passion inspired them both when Napoleon made the Pope come to anoint him Emperor at Notre Dame, and when he crowned himself and his love with a golden laurel leaf? Unfortunately there is no record which gives us the facts. All we know is that for a brief space they took rank among the world's greatest lovers, and France has much to be thankful for that for a while Napoleon found marital happiness in the charms of Josephine.

I wonder if it was entirely from political motives that he married an Austrian princess, and was there no love left when their little son was given the royal title of "The King of Rome"? Great was Napoleon's joy over his boy, for he thought the newly formed Empire was certain to last so that his son could reign after him. Surely there was some spark of real love left between the "Little Corporal" and the ex-Austrian Empress so that we can include them among the famous lovers of history.

The Beatrice and Dante picture of my youth reminds me of *Kenilworth*, which I confess I have not read since then. I remember animated descriptions in the true Scott style of Kenilworth Castle and the fête given there by the Earl of Leicester in honour of Queen Elizabeth, whose character is finely described. Leicester had married Amy, the daughter of Sir Hugh Robsart, and the necessity for keeping the marriage a secret from the Queen justifies me in ranking the ill-fated couple among our famous lovers.

We can only guess at the fine play-acting when Elizabeth found Amy and Leicester alone in the garden, when Varney swore that Amy was his wife and that

her strange conduct was due to madness ! Among the many rumours of the death of Amy we can only guess at the real truth, and history will never tell us just why Sir Richard Varney was a faithful servant to Leicester rather than to his wife. I prefer to think that, although the end of the tale is cloaked in sadness, there was a springtime of love between Amy and Leicester when Cumnor Place must have been a bower of love where political intrigue found no resting-place.

## CHAPTER TWENTY

### LOVE UNDER MODERN CONDITIONS

THE increasing speed of present-day life, lack of money, keen competition between the sexes, and a certain departure from the old idea of the necessity for marriage in order to attain happiness, has resulted in a curious state of affairs. Love cannot live on itself, and its natural culmination is in marriage and parenthood. My own experience with primitive tribes leads me to think that some of the natives of Uganda and Borneo have a higher standard of motherhood than we, and this in spite of our so-called scientific conditions.

Love is freer in primitive countries where competition is of quite a different kind from our own. It often happens that girls in Britain marry without any true realization of love, and often even without deciding whether their affection will continue "till death do us part". Hence they have a much harder row to hoe in later life, since their progress through the stages of fiancée, wife and mother has not been natural. With quite a number of primitive peoples love is so free as to be almost ideal. We "civilized" folk may think their habits crude and unmoral, but we must remember that they are not governed by our particular economic conditions.

Even among Christian Eskimos on the West Coast of Greenland pre-marital motherhood is considered no disgrace and many of the girls are proud of the fact. Hansen, a Danish trader, has said that the young

Greenland girls do not take any steps to hide their love affairs, and if we can judge the state of a race by those affairs, then the Eskimos in this part of the world must indeed be happy. Moreover, there are no signs of real immorality; it is only that love is not so trammelled by convention. Among non-Christian Eskimos, chiefs and skilful hunters have been known to take two wives, but seldom more, the first being regarded as the chief wife, though the second is in no way a slave. Different conditions and the realization that most men need more than one mate are the foundation of this system.

Amundsen has said that even further North, near the magnetic North Pole, other Eskimos do not live in such a state of conjugal harmony, and, owing to a harder life and greater privations, there is less marital affection and tender feeling. There is so much hard work to be done that every additional wife is an advantage. Our Western ideas on love, marriage and motherhood are, of course, totally different, as is our environment, but even so we cannot condemn them off-hand.

Many people are fond of sweeping assertions regarding marriage and the Church, and like to pretend that these are time-worn customs and hence are out of date. Far be it from us to accept the creed that "What was good enough for our fathers is good enough for us", for the march of progress must not be hindered. But remember that these "outworn" institutions have weathered the storms of centuries, even though present-day philosophers and disciples of "progress at any price" disregard them. Assuredly we do need change to suit our changing conditions, and it is for us to decide whether or not our present manner of life,

admittedly unparalleled, necessitates a reform of the marriage service, marriage laws and a reconsideration of the problems of divorce. We must make those decisions with due caution, for an incorrect verdict on these difficult points will entail the passing of the sins of the fathers on to many succeeding generations.

Everyone is interested in love and marriage, which is the very centre of our existence. Most of the stage and screen plays, and more than half the fiction at the present time, have a definite "sex interest". They either present the immoral and demoralizing side of the question, thus providing entertainment for those who are pornographically inclined, or else the subject is treated as though it were the greatest joke in life. It may be all very well for the young and inexperienced to find no fault with this attitude, but the real damage is done when, as young men and women, they enter into marriage still holding those cheap and nasty ideas, believing wedlock to be something of the jest which they have always regarded it.

Not so very long ago, married people of three or four years' standing who were still childless were regarded with a sort of condescending pity; but, as was recently proved in the census, London now points the way to the "one child" family. The whole Christian world is waiting for the considered opinion of the various Churches on the important question of limitation of births, yet nothing comes of the many conferences save rather vague generalities which are useless to practical people. Public interest and public need on this point is greater than ever before, yet, with perhaps one exception, it seems impossible to obtain any united opinion by our most important religious bodies. Hence if the public have examined the facts and have formed



their own opinions, who can blame them? They deal with facts, not theories, and already we can make a fairly accurate estimate of the large percentage of civilized people who make a regular use of one of the many recognized methods in limitation of their families. The population of the world is estimated to have been 700 millions in 1814, and 1,650 millions at the commencement of the Great War; in other words, it more than doubled itself within a century. The reason, the lavish fertility of Nature, is obvious.

We find that fecundity is greatest among the lower forms of life, and that as we rise higher up the scale Nature becomes more sparing. But throughout the whole range the power of reproduction is in almost all cases greatly in excess of actual needs. Even in the higher forms of life the degree of fertility is amazing, and after allowing for the losses that are bound to occur in development, there is always an excess of life. Man is perhaps the least fertile, but nevertheless has that power of invention by which he is able to care for himself to a greater degree than are the lower animals. Thus we see that population tends to outrun the means of livelihood, and the general rule still holds good. It has been argued by theologians and others that birth control is a crime, for it is a debatable point whether birth restriction, even in particular circumstances and not as a general rule, is advisable. We have to remember that through civilization (which, after all, only puts us in a slightly different category to the lower forms of life) we are not living *natural* lives, and it is, therefore, unreasonable to expect natural conditions of birth and death to obtain.

It is useless to look back on the past, to take conditions obtaining 2,000 years ago as our standard, and

then regard birth control in an unfavourable light. The unique conditions of to-day have brought about a state of affairs unparalleled in the world's history, and hence we are bound to examine these questions from an entirely new angle, realizing also that a certain urgency is now present and, therefore, that the difficulties must be quickly overcome. Remember that in A.D. 1400 the death-rate was, as near as we can estimate, 45 per 1,000. To-day the figure is nearer 14, due chiefly to the advance of civilization and the progress of science. We set back the clock of Nature by ensuring the survival of the unfittest. If the present low rate of death continues, the population of the globe will have so increased that within five centuries its number will be nearly ten times as great as the earth, as we know it to-day, could support.

Only a gradual but complete change in the conditions obtaining all over the world would save the situation unless artificial methods of birth control are undertaken. From past experience it has been shown that, unless some limitation of births is brought about, and provided that no serious wars or pestilences occur within the next 150 years, the world population will have increased by that time to nearly 25,000 millions ! There are also other urgent reasons why such control should receive serious consideration. There are to-day, too, many thousand tenements and slum dwellings into which children come which are quite unfit to be their "homes". Married couples who are mental, physical, and nervous wrecks continue to produce offspring and, by force of necessity, to place them in surroundings totally unsuited to them, from which they have little chance of eventual escape. Environment is probably more responsible for the

present increase of crime than any other one factor.

These physical and mental derelicts continue to produce others worse than themselves, and the pity of it is that almost every human being, if reared under normal conditions, is capable of becoming an honest, happy and hard-working citizen. Yet even in "enlightened" England, where you can be born, fed, educated, found a job, pensioned and finally buried at the expense of the State, there are children who are produced in the most undesirable and unfavourable conditions, only to be choked out of all real chance in life by the hardships and poverty with which they are surrounded.

We have seen the definite damage done by not controlling the constant emergence of such unhappy undesirables, and popular opinion is turning slowly but surely in favour of some method of birth limitation. Even so, there is much confusion of thought on the matter. There are still a number of people who remain undecided as to the ethics of the matter and who, while wide awake to the desirability of ensuring that only the best shall be reproduced, cannot rid themselves of the idea that such control is a "crime". Yet not the most dogmatic theologian would assert that those are "criminals" who, knowing themselves unsuited for the production of children, make a determined effort to prevent the continuance of their line. There are others, too, who, while physically fit, limit their children because they know the limits of their purse.

A very large number of married couples keep the size of their families to the figure prompted by common sense, and surely these people are not acting in opposition

to the interests of the community by so doing? That, at any rate, is what those opposed to such control would have us believe.

Man, for the present Nature's highest product, lives more or less entirely by artificial means, and this not only because of modern inventions, but by reason of the habits and practices he has inherited from his ancestors which are themselves unnatural and contrary to the laws of Nature. Our present death-rate is, relatively speaking, an absurdly low figure, and one that may entail the undoing of all the good "progress" has made unless we make a definite change in an outlook that struggles against the tentacles of "custom". It is not true to say that in the animal world (through which some people seek a parable because it is "the working of Nature") no young are ever produced in unfavourable conditions. The physically deformed and those lacking normal mental powers, whether of ape, reptile, or saurian, certainly are produced, but we find with unfailing regularity that they are stamped out by inexorable Nature and (under truly natural laws) are given no chance to produce offspring having the same undesirable characteristics. It is, in fact, our duty to see that we carry on the spirit of that natural law.

If, because of present circumstances, we are unable to ensure that social misfits shall have no opportunity of continuing, then the only thing that remains is to ensure that they shall have no chance of reproducing themselves. A hundred years ago the time was not ripe for the acceptance of voluntary control of the family, but to-day that is not the case, although most of us have yet to realize the fact. It is true that contraception will inevitably add another burden to our already long list of modern "artificialities", but let us

remember that the good effect of this limitation in selecting and producing only the best is incalculable, and our grandsons, perhaps even our daughters, will thank us for overcoming an age-old prejudice.

Some of those who are pleased to call themselves "authorities" on matrimony seem to forget that there is such a thing as love. Marriage was instituted by man, after emerging from the primeval stage, for the purpose of bringing children into the world under the most desirable circumstances and for the purpose of the advance of civilization when viewed from the community standpoint. To many, it is true, marriage appears as a form of bondage, and these are they who are only too anxious to seek physical gratification without taking upon their shoulders any of the responsibilities entailed by that act. They obtain that gratification through the agency of the oldest profession in the world and imagine that in this way they have solved the whole sex question. Probably, too, they would regard themselves as commonsense people, yet delude themselves into thinking happiness can be obtained in such a way. The attraction that such a man or girl experiences is purely selfish, and from selfishness who but a madman would expect to gain happiness?

There is also the question of "free love", and what is euphemistically termed "companionate marriage". There are, indeed, people who, disagreeing with the accepted idea of matrimony, have attempted to live faithfully together without having their union confirmed by either Church or State. We touch here on dangerous ground, but if such people have the *right* ideals and are faithful to each other they will have found that the term "free love" is a misnomer. There is no more "freedom" in such a union than there is

in one consecrated at Westminster Abbey. Men and women who have attempted this kind of life have found that they have had to bear the whole *responsibility* of marriage just as they would have done if a ceremony had been performed by registrar or cleric.

There is no such thing as happiness obtainable from a "free union". If both parties are really sincere in their affection and disagree with the accepted idea of marriage, they may try the experiment. They may live together in all happiness throughout the years, obtain their full share of the physical gratification to be obtained from the relationship, and overlook the claims of parenthood ; but it is not possible for their spiritual harmony to be complete, for sex pertains as much to the mind as to the body.

It is this very important point of spiritual harmony that we seem to have forgotten to-day, when all our thoughts are too apt to be devoted to the economic and physical side of marriage. Yet here is the something which remains constant through all ages, no matter at what conclusions we may arrive. Mental comradeship is a noble thing, unaffected by the natural or artificial conditions under which we live. It should always have its part in the love of those who are married or are about to be married, for it forms one of the strongest links in the chain of sex attraction. Unless kinship of the mind exists, we are dependent entirely on physical attraction for happiness, and such a union is most likely to end in the divorce court. It is not necessary that a happily married pair should have exactly the same tastes ; in fact there is a good deal of truth in the saying that "opposites mate happily". Nor is it essential that they should share the same desires or have the same ambitions ; but the folk who

find true happiness in marriage are those who can attain spiritual harmony. There is the solid foundation for the whole structure of their future lives, and it will be they who can indeed bear with each other for better, for worse ; for richer, for poorer ; in sickness and in health. Of such should be the love of to-day.

## CHAPTER TWENTY-ONE

### THE FUTURE OF MARRIAGE

THE future of love, culminating in marriage, is to my mind inseparable from the question of selection. There are societies which put the science of eugenics above the natural laws of love. Advanced theories have been put forward within recent years, and the ideas of Westermarck on this matter are often considered to represent an unnatural state. But after reading some obtruse treatise on the future of marriage (giving a highly eugenic point of view), I find I am out of sympathy with the writer.

It is so easy to regard love and marriage as part of a definite science which has no connection with the humanities. Matrimony is not so intimately connected with religion as some people would like us to think. It is a natural union of a type similar to that exhibited by all living creatures, but in human society it is strengthened by laws of State and Church. Many followers of the doctrine of free love have found ideal partners and have had big families. Contrary to modern ideas, children are not burdens; they are the natural bonds of marriage, joining husband and wife and bringing them closer together. Yet it is probable that disciples of free love are sometimes at a loss because their "marriage" is not reinforced by ecclesiastic and legal bonds.

Let there be no misunderstanding; marriage is not just an invention devised to prevent polygamy, and



to enforce monogamy. Monogamy is quite a natural condition, but unfortunately the opinion, or, rather, the impression, seems to exist that lower forms of life exist in a loose system of polygamy. This, most definitely, is not so. Even animals realize that monogamy is of value. It is the only satisfactory condition, and is the rule among all the higher and most advanced animals, because by it motherhood is aided and supported by fatherhood. By way of contrast, consider the view recently expressed that, within no great space of time, trial marriages will be the accepted rule, while motherhood will be subsidized by the State.

The view is modern, but must not on that account be unduly restricted by convention. Many years ago it was anticipated by Shaw. In the *Pall Mall Gazette* for December, 1907, he entered into a controversy with Dr. Saleeby regarding the matter of State control of parenthood. Mr. Shaw vigorously championed the view that not only parenthood in general, but motherhood in particular, should be under strict State control. Personally, I think the time has not yet come for the State to take the place of father or mother, and in all probability such a thing never will occur. But, if so, we shall have to change our very natures before we can admit such a system and sacrifice to it the future of civilization.

Marriage is a spiritual and physical union. The necessity for developing the spiritual side has already been emphasized ; indeed, too great stress cannot be laid upon it. The physical is the working side of the partnership, and is the facet by which the results of the marriage are judged. Influences of thought, habit and environment all have their effect, and are ultimately reflected in our children. It is true that spiritual

influences act in an indirect manner—though their complete effect is sure. Hence we must turn to the physical side of marriage if we are to bring about an immediate alteration. In the destiny of any race, white, yellow or black, the deciding factor is the *quality* of parenthood. Do not think this is an abstract phrase! It is a very real and important factor round which the whole science of eugenics has been constructed.

The physical side in a marital partnership is directly connected with a most important human desire involving the disappearance of human wreckage, the building up of a perfect community, and the ending of misery, darkness, poverty, ugliness, ignorance and vice. What are the factors which combine to make the physical failures in married life? The same factors affect the spiritual angle to an extent not yet fully realized, for the two sides are so closely connected that in many cases it is hard to find the dividing line. Taken individually, the factors are many, yet they may be classed under a few headings which cannot be departed from.

They continually recur, in many different forms, yet on close inspection you will see that the apparently fresh influence can be classed under one of those headings. Environment is one of the chief factors which affect married life, and under this heading we may place the serious effect that newspapers which pander to the lowest instincts can have on the minds of ignorant people. Young men and girls are influenced by what they see in print. While we can be thankful that in most cases this influence is for good, it is only too true that certain people get their ideas on marriage from what they read in cheap and unpleasant novels whose main theme is the lower aspects of sex life.

The vast amount of literature in the hands of workers (and this particularly concerns young girls who, at 16 to 19, go out into the world with "experience" gained by reading sensational trash) presents life in all its phases in a deliberately distorted manner. The harm done is incalculable. Education and the banishment of ignorance must be our aim, and that racial poison—distorted sex literature—should be exterminated. Even here you can perceive how closely physical and spiritual matters are related.

Environment, which is directly concerned with health and bodily matters, also produces spiritual influences, and among them are the effects of harmful literature and films. Evil surroundings produce men and women who are physically and socially unfit to have children, and here, with a total ignorance of birth control, we have a great contributory cause of the vast number of "unfits" and "misfits" that are continually being brought into a world which is reputedly striving to reach perfection! The discouragement of unworthy parenthood should be the object of all people interested in real social progress. It is not possible or desirable to bring about a change by means of selection. In the encouragement of worthy parenthood we should strive to lift up those who are in the social sense desirable, no matter what their standing. Because a man is a dustman or a pork king he is not necessarily an undesirable from the eugenic point of view. Only when a man or woman has what is termed *transmissible unworth* should the State be justified in discouraging them from parenthood.

Medical examination is really essential for such selection, and in order to remove the prejudice which unfortunately hampers natural selection it is vitally

important for all parties to understand clearly that the State is only concerned with hindering and preventing the propagation of *transmissible unworthiness*. It will be a bad day for us or any community if birth control is used to bring about a change by selection of those fit for parenthood. Or, in other words, if limitation of birth is exercised over faults which are *not* transmissible.

Environment and abysmal ignorance are two chief causes of failure in regard to the physical union in marriage, and hence it is obvious that those who have any doubt concerning physical problems are serving the community by consulting a medical man. Some system of education in matters of sex is a necessity in the getting rid of racial poisons. Most of us are entirely ignorant as regards a number of these, and not only must we remove the physical influences that work evil to the expectant mother, but must work for the recognition of many others.

Evil results of intemperance, for instance, are realized only to a small degree. Narcotics, drugs, and tobacco all have an effect on the germ-plasm; but the *unwise use* of alcohol, that supreme narcotic-irritant, has the most disastrous results. Selection in marriage is the most efficient agency by which an improvement in the human character can be brought about. It is a natural choice, acting for the benefit of our children through love and parental instincts. Further, it is the finest form of selection, with a beautiful end in view.

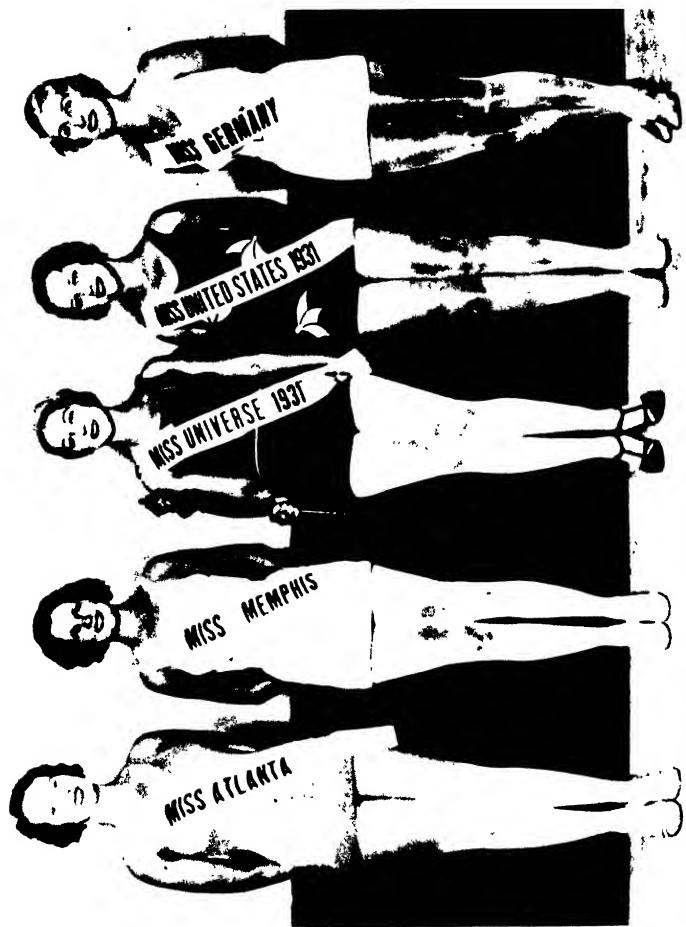
The culture of racial life is the chief industry of mankind, in which we can all take part, both in helping natural selection and discouraging the unworthy. Also, we can provide that very essential education

which alone can break up the darkness of ignorance and prejudice surrounding the whole subject of parenthood, an upbringing which can in a measure atone for the faults of environment. It seems even probable that within a measurable space some sort of control over marriage will be exercised by the State.

The reason for this is fairly clear. The State consists of a community of many millions, and is, therefore, incapable of controlling and interesting itself in every detail in the life of each individual person. But we rely on it to pursue a policy by means of which the whole will prosper. Ours is not a perfect society, nor is any human society ever likely to attain perfection. Therefore we rely on the State to frame regulations, written and unwritten, which will reduce our imperfections and help in the propagation of a healthy and intelligent race.

In practice it is the *duty* of the State to take an interest in the upbringing of happy, healthy children. Control should directly be exercised in the matter of child welfare. It is the most important peg on which hangs the solution of most marriage problems. The State should interest itself in the rearing of desirable children ; problems of divorce and similar matters should receive secondary attention. The question of children should come first ; divorce next.

Apart from any question of religion, we must admit that divorce is often desirable. Marriage is a dedication of one's life, and to preserve that it is very necessary that some form of release from the bonds of matrimony should exist. But on trying to find a practical solution we are faced with the difficulty of differentiating between genuine hardship and a desire for free love. In the interests of children, the union afforded by the



FIVE BEAUTIES OF AMERICA



*Left to right*

THE PRINCESSES OF HAWAII

generally accepted idea of free love is insufficient, and it is here that the State should take action. We must make a point of not allowing ourselves to be hampered too much by convention, for eventually we may be faced with a marriage problem almost incapable of solution.

It seems probable that our children will be less concerned with convention than we are. The universal cry at the moment is for easier divorce. Easier divorce is strongly advocated and is confidently looked forward to in the near future. But do not be too confident that there will be a complete change in the conditions of marriage. Matrimony will undoubtedly change as all other human institutions have done, but it will never disappear.

When divorce is mentioned a number of important essentials must be borne in mind : property, children, the recognized sanctity of marriage, health, and the happiness of the community. These are the factors with which we have to deal when an "escape" from marriage is considered. At present we have no evidence to show that any drastic alterations in the form of marriage will be made. On the contrary, the aforementioned essentials, in conjunction with natural race progress, tend to show that a very gradual revolution is taking place. The present system of divorce is faulty, but not necessarily wrong. It does not differentiate between the various types of partners who want a separation. There is no legal difference between those who wish for freedom from a "business" union and others who are suffering from genuine marital incompatibility and hope with fresh companionship to make a better success of life. It makes no real difference between people who have offspring and those who are childless.



The question becomes even more complicated if we take divorce simply for those who have not done their duty to the State (provided they are socially fit to rear children) and others who are parents of maybe four or five sons. It is true that there is now little objection in the case of childless partnership to giving the partners a fresh chance in life if their marriage has proved unsatisfactory. It appears that where there are no children, and the man and his wife do not benefit by "the mutual society, help and comfort", it is in no way destroying the sanctity of matrimony by facilitating divorce. Here, then, the present laws of divorce are in need of revision. Deceit must be and at present is used in many instances, and that in itself is a serious indictment on existing laws. We should, however, be thankful that in any decent community divorce is a matter affecting only a very small proportion.

Marriages are founded on the mutual love of a woman and a man, and people who marry merely for the gratification of the senses are the first to call for easier divorce. Generally these are the childless unions. We do need easier divorce for peer and potman alike, but we also need protection when that system is in force. Usually when a divorce is considered both parties want to separate, and as a rule it is possible to arrange for the care of the children in a manner mutually agreeable. But when—as frequently and to the shame of our present system—a divorce is "faked" for the benefit of one party the provision of protection for the child is often difficult.

What measures are taken by the State to ensure that only parents fit to have children shall have the opportunity of bringing them into the world? What

is being done for the chief industry of mankind—the culture of life? What progress is being made in the production of human worth? Much has yet to be done, and it is the duty of the State, representing the community, to see that progress is made in the right direction.

Yet State control must not kill individuality. It has been suggested that the assaults now made upon the institution of marriage will result in the increase of free love. It is also suggested that “companionate marriage” will become popular in years to come, and that partners will take each other “on probation, to see how they get on”, and the children resulting from these marriages will presumably be cared for by the State. On the other hand, it is said that, while a system of matrimony prevails similar to our present one, the State will have the power to limit the number of children brought into the world, and that properly equipped clinics will be established in various parts of the country to give all necessary information on birth control. Some education in regard to all problems of parenthood is, of course, urgently necessary. There are many schools of thought on this subject, but from the angle of a “fitter and better society” Eugenists have found family limitation and sex education vitally necessary. It is to be hoped that the State will gradually recognize the definite achievements already obtained in this direction; for the work needs strengthening by legislation of the right kind if rapid progress is to be made.

When children are desired, and parents are assured that they are physically and socially fit to rear and educate them, then they are performing a duty to the community. Too often we hear that children are a

“tie”. “Why,” one is asked, “should men and women of to-day, in times when family limitation is ‘almost a duty’, be urged to burden themselves with children? What material benefits accrue to parents by the rearing of children, after sacrificing what is probably the best part of their lives?” Others say that the joys of parenthood will always be stronger than the dictates of science, and that parental affection is not at all diminished by sacrifice, but, rather, is increased. The two pictures are quite different, and we must make up our minds which is to be our personal ideal.

## CHAPTER TWENTY-TWO

### THE NEW STATUS OF WOMEN

WHILE recognizing that the grit of our forefathers is still to be found in Britain to-day, it is doubtful whether it permeates the entire mass of the people in anything like the proportion it did a hundred years ago. We understand by the word "grit" that virile spirit which makes light of pain and physical discomfort, rejoices in the consciousness of victory over adverse circumstances, and which regards the performance of duty, however difficult and distasteful, as one of the supreme virtues. Having expressed this doubt, I will endeavour to justify it by indicating some of the signs of a decadent spirit, and of a certain lack of virility.

Do our women of to-day carry on the noble traditions of the past? The word "duty" was as sacred to our grandmothers as it was to men who went far afield to build an empire. Duty demanded of a woman that she should subordinate her own inclinations to those of her parents and her husband, and that in her conduct she should consider the interests of the State. She was taught that her first duty in life was to marry, and to produce as many healthy children as possible who should carry on the traditions of the family and the race. Before marriage, the girl was trained in obedience, respect of authority, endurance and diligence in the prosecution of domestic and social duties. When married, honour demanded that she should face the obligations

of the marriage tie and the sufferings and dangers of childbirth (greater in those days than in our own) with the same courage as was expected of men on the field of battle.

What is the attitude of many modern girls towards these special duties and obligations? Is it not a fact that some at all events decline to marry unless their suitors are in a position to supply them with luxuries never enjoyed by their mothers at the same age? And do we not often hear of a girl marrying a man for his money or his position, and then refusing to live with him—an act of cold-blooded selfishness?

The birth-rate is shown to be diminishing, and does not this mean that women and men are shirking one of their main obligations to society? They may argue that they have “no right” to produce children whom they cannot afford to educate and clothe properly, but is this not again selfishness? Could their grandmothers “afford” to have ten and even fifteen children? The fact is that children would affect their present standard of living, and hence modern parents seek excuses. Is the present generation of mothers to be found so often in the nursery and in the schoolroom? I think not. Complaint is made that among the well-to-do children more and more are being left to the care of governesses and nurses. A frantic desire for movement, pleasure, and personal ease seems to have seized upon many women, and to have stifled the maternal instinct. I do not assert that girls are lacking in physical or moral courage, but the question is do the majority exercise the virtues of self-control and discipline in the performance of daily duties?

The poorer girl apes too often her fashionable sister. Formerly the wife of the professional man took an

active and personal part in the management of her home. She was to be found in the kitchen, as well as in the nursery; she was careful of her husband's money, and did not demand expensive holidays and cars. All that is changed. Now she must run in the same race as her luckier sister, with perhaps only a quarter of the income, often to the financial detriment of her husband and his professional prospects. Not infrequently the husband, also imbued with the theory that "nothing succeeds like success", urges her to keep up to the self-imposed level of "smartness" in order to maintain the impression of prosperity and because he too enjoys the luxuries of good living, clothes and social pleasure.

The ever-increasing body of professional and working women is perhaps less exposed to the dangers of easy and sheltered living, but even amongst a certain proportion of these there is a tendency to shirk a training which entails long and concentrated effort. A happy-go-lucky impression prevails in some minds that general adaptability and native wit will enable them to seize the chances of life, and to steer themselves into a haven of comparative prosperity. The instability of much women's work, and the constant creation of new occupations through the whims of fashion and other causes, tend to develop a habit of disregarding monotonous duties. Everything in the household is "labour-saving", so that there shall be more time for "recreation"—that blessed word which all too frequently means spending more money and having a good time.

If there be some truth in what I have said, there is reason to inquire why women take a less serious view of their duties than those of former generations.

Consider briefly the case of the men and the attitude assumed by them with regard to duty. I recognize the heroic deeds both of war and of peace, and it may be argued that our supremacy in the Olympic Games is proof of the healthy state of our national qualities of pluck and endurance. I do not regard it as sufficient. The results achieved by a few experts subjected to long and severe training is no guarantee of a high stand of physical efficiency and courage among the people as a whole. Even in sport, dear as it is to our hearts, there is an increasing tendency among rich and poor to enjoy it as a spectacle rather than to take an active part. There are large numbers of men who are far readier to criticize the "form" of some notable footballer or cricketer than to submit themselves even to the mild severities of amateur training, or to take part in the rough-and-tumble of the game itself.

A larger number of women than ever are working steadily in their respective spheres for small and often inadequate salaries without grumbling, content so long as they can perform the duty demanded of them ; but is this the usual attitude of women towards the work of their lives, and do they compare favourably in this respect with those of other nations, such as the German and the Scandinavian ?

The average English man and woman you meet are often too phlegmatic to examine the future in any detail. They are content to trust to luck and hard work to pull them through. They forget that the instincts of pluck and resource were only developed in our forefathers by the hard and strenuous conditions of their daily lives, which enforced the *continual*, not the occasional, use of these qualities.

The national and individual successes of former times of which we are so proud to-day were won by the unrelaxing "grip" which our ancestors kept on themselves. This was combined with a keen eye on the future, and a foresight largely the result of discipline which never failed to punish dereliction of duty. We are proud enough of the victories of Nelson, but are apt to forget that for years he was untiringly preparing himself for every possible contingency of naval warfare. The Battle of the Nile was mentally won before it ever took place, yet most people attribute it to a stroke of genius at the right moment. Pluck and quick-wittedness are invaluable national assets, but they cannot be maintained without frequent use.

The German works longer hours, takes fewer holidays, and often spends his leisure in perfecting himself in his business, with the result that he cuts us out in many spheres of life. Whilst the young Englishman's head is filled with sport, football and racing results, the German gains knowledge which will advance him in his profession. The waste places of the earth used formerly to be colonized by the Briton ; too often now he finds the labour of subduing Nature scarcely worth while and settles in the towns, leaving the development of the virgin soil of new countries to hardier races, whose mind and muscles have been strengthened by discipline, and who recognize the reward of labour. Emigration is practically dead.

Labour nowadays is to be avoided at all costs. It is a disagreeable necessity to be made as short and as easy as possible compatible with the earning of the daily bread-and-butter. The substitution of the limited company for the old-fashioned private business tends to make men and women less conscientious in the



service they give to employers. The managing director of a company is not so severe a taskmaster as the old-fashioned head of a private firm. He has not so much at stake, either financially or as regards commercial reputation ; and there is not the same incentive to work for the benefit of an impersonal body of shareholders as for an individual. Hence the idea is too common that it is sufficient if just the possibility of dismissal is avoided and no greater effort made. Surely this is a deplorable state of mind, far removed from the mental "grit" of our forefathers, and quite incompatible with their very real regard for duty. Whilst other nations commence work at six o'clock in the morning, or even earlier, in the West End of London no business can be transacted before 9 a.m.—often 10 a.m. ! How often on a Monday morning does an inquirer hear, "Oh, Mr. Smith was away for the week-end. He should be in by midday !"

Women of to-day are vitally affected by current political events. No other nation maintains an unemployed army of such proportions by the enforced taxation of the industrious. No other State provides free accommodation for those of its citizens of both sexes who, disdaining work, prefer to roam from workhouse to workhouse and enjoy comparative ease at the expense of their hard-working fellows. With such facilities for idleness, it is not astonishing that Great Britain can show a larger number of idle men and women than any other country. A term has been put to their too often barefaced depredations on society, but many men and women are like those to whom John Burns is reputed to have referred : "*Their one prayer on rising, if they ever pray, is that they may not find work that day !*"

FUTURE BRIDES OF ENGLAND





TYPES OF MODERN BEAUTY IN THE WEST

This mental and physical slackness is not confined to any one class ; it is found amongst the rich, amongst those who have been enervated by faulty upbringing, too luxurious living, and amongst office workers. There is an increasing difficulty in finding amongst any class men and women who are willing to work without remuneration for the public benefit and in philanthropic enterprises. It is a very general complaint that as hard-working men and women of the older generation die they are difficult of replacement.

There appears to be a slackness in regard to the performance of duty—a weakening of the moral fibre which is a potent sign of lack of “grit” amongst youngsters of to-day. Pleasure has become a god ; self-indulgence is a too common goal. Too many men and girls have but one aim—the enjoyment of the greatest amount of pleasure with the smallest amount of labour. Actually such people rarely obtain their desire, for they never taste genuine pleasure, which cannot be divorced from labour, which is the true source of its keenest delight.

The question is, can a nation flourish under such conditions ? Is it probable that we can retain our position in the world save through the strength of our own right arm and by the power of well-trained brains ? We are faced by hard-working competitors who have been taught to subordinate self to the demands of duty, and who have received the most careful and specialized training. In Germany, Scandinavia, and elsewhere nothing is left to chance, and this training is often compulsorily continued until the boy or girl becomes of age. We allow the children of our industrial classes to leave school early, teach them little of practical use, and then, after spending millions, turn them

loose into an overcrowded market free of all control. Very many girls cannot cook, wash or make their own garments unless the materials are cut for them. They cannot even scrub properly, and are unwilling to do what they regard as "menial work". A helpless crew, which too soon promises to become a hopeless one. Undisciplined, partly trained, with their heads full of their own importance, is it astonishing that they find it difficult to obtain and retain good employment?

The public does not realize that here we have an educational system which treats everyone alike. Whatever may be their future, the system turns out thousands of girls who, when they marry, know little of care and feeding of babies, the management of a house, and those arts so necessary to a housewife. Too many are girls who, untrained and impecunious, rush into matrimony with superb disregard of consequences for themselves, their husbands, or their future children.

The children are to be pitied! From the earliest years they learn by example and precept that what they want they must have, even if it be procured through the agency of the pawnshop, the hire purchase system, or the squandering of family capital. Familiarity with debt, the common use of materials morally not their own because not paid for, and the gratification of every passing pleasure, familiarize these girls with a most unseemly side of life and blunt their moral sensibilities.

Aforetime, the children of the same age could neither read nor write, but they had been trained to labour each in his or her own sphere. They were not made unhappy by being given a smattering of knowledge which may be useless. They could as a rule earn their bread-and-butter, and discipline had driven

“grit” into their systems, so that the inevitable sufferings of life were borne with a light and cheerful heart. Troubles and hardships which were the daily lot of previous generations appear to the folk of to-day as unbearable. Here we have one cause of the immense increase in the number of suicides. People “can’t face” life. We even hear of children committing this self-murder—a thing almost unheard of in former days.

It may well be asked what is the cause and what the cure for so unhappy a condition of affairs? Luxury, the spread of sentimentalism, a false humanitarianism, and the consequent decay of discipline are amongst them. The rapidity of legislative, scientific and other economic changes produces the feeling that there is now little stability in even the most venerated institutions, traditions and enterprises. Consequently, people feel that it is scarcely worth while to build a career on so uncertain a future.

I do not propose to suggest any one remedy, but there are some steps which parents might take to counteract these enfeebling influences. We can surround our children with an atmosphere of order, and teach them obedience instead of allowing them to hear from their elders expressions of impatience and annoyance at petty obstacles to their pleasures. By guidance we can teach them that obedience and diligence are essential conditions of life, and we can enforce these lessons with a kind but firm discipline.

By a wider teaching of history and biography we can demonstrate to children something of the consequences of slovenly, inaccurate and unwise thought (so often engendered by constant novel-reading and unrestricted indulgence in pleasure), of continual disregard of duty, and of slackness of personal discipline.

Thus children might be induced to submit willingly to a stricter régime, and the prevailing sense of rebellion against what often seems the senseless dictates of those in authority might be minimized. If we could only add to this knowledge a sense of the importance of our human inheritance and of our individual national education, we should then have given the new generation a sound foundation of disciplined strength on which they could build with the certainty of success.

Our children, whatever their station in life, must be taught to use their hands, so that under any reverse of fortune they can fend for themselves. By setting them tasks slightly beyond their capacity we strengthen their mental and physical powers as well as their moral fibre. We can let them taste the exquisite happiness which follows victory over difficulties, and so prevent them from regarding failure with despair. There is a danger lest the too preciously educated child of to-day shall have his mental progress so scientifically graduated that he fails to learn the necessity for that vital effort which alone makes achievement of value. We must so train our youngsters that the inevitable mistakes and failures of later years call forth a quality of dogged persistence, instead of resulting in depression and apathy.

We can bring up our children in a more Spartan-like manner, so that lack of luxury and comfort do not appear as evils beyond endurance, and when they go out into the world they will be willing to subordinate themselves to the inevitable hardships of life. We can, in short, remember in the nursery and in the home the words of one of the wisest of men, who said, "The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame !" We can each in our

own domestic circle, by example and precept, preach the gospel of discipline, duty and endurance, and thus restore to a generation unborn, or just born, that grit which seems to be lacking in so large a number of the young men and women of to-day.

THE END





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